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The Churchman.

REV. WILLIAM WALTON, A.M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XXI. NO. 5.—WHOLE NUMBER 1045.

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Daily Public Worship.

☞ PUBLIC WORSHIP Is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A.M. and 3 P.M
" ST. LUKE'S CHURCH, 8 " " 5 "
" CHURCH OF THE ANNUNCIATION, 8 " " 4½ "
" CHURCH OF THE HOLY COMMUNION 9 " " 6 "
And on Wednesdays and Fridays, *Evening* Prayers with Lecture at ½ past 7.
" EMMANUEL CHURCH, . . . 9 A.M. and on Fridays and Holy Days, ... 5 P.M.
" CHURCH OF THE HOLY APOSTLES, . . 9 "
CHURCH OF THE TRANSFIGURATION, ¼ of 9 " " 5¼ "
And, on Saints' Days, a Lecture after Evening Prayer.
" GRACE CHURCH BROOKLYN HEIGHTS, 9 " 5 "

Calendar for March.

25. Annunciation of the Blessed Virgin Mary.
30. Fourth Sunday in Lent.

APRIL.

6. Fifth Sunday in Lent.
13. Sunday before Easter.
14. Monday before Easter.
15. Tuesday before Easter.
16. Wednesday before Easter.
17. Thursday before Easter.
18. GOOD FRIDAY.
19. Easter Even.
20. EASTER DAY.
21. Monday in Easter Week.
22. Tuesday in Easter Week.
25. St. Mark's Day.
27. Fifth Sunday after Easter.

Poetry.

For the Churchman.

Unseen, Yet near Us.

> "In loving hope, with her unseen
> Walk as in hallowed air,
> When foes are strong and trials keen,
> Think, what if she be there."
>
> —*Lyra Innocentium.*

Oh! are they with us still,
The loved, the parted, but the unforgot?
Each silent chamber does their presence fill,
Although we see them not?

Far in the spirit-land,
From earthly sorrow free, we deem them blest;
Do they return, that silent, shadowy band,
To watch o'er our unrest?

Leaving an angel's home,
If here love's holy vigils still are kept,
To soothe, to aid, to comfort, do they come,
Those who too long have wept?

Ay, they are with us yet,
Albeit we see not all their plumes of light,
And o'er our path by day their watch is set,
And o'er our rest by night.

They come to us in dreams,
When the mind wanders uncontrolled and free,
Upon our mental vision brightly gleams
Love's sweetest phantasie.

An earthly form they wear,
Our eyes were blinded, did the beauty bright
Of heaven's celestial children, strangely fair,
Beam on our dazzled sight.

Wherefore they ever come,
With the same loving faces from the dead,
The same kind voices which made glad our home,
The welcome, watched-for, tread.

With the same gentle tones,
The eyes that beamed with pity or with mirth,
So life-like come they—our departed ones,
We think them still of earth.

Hand claspeth hand again,
And lip meets lip,—and fond arms clasp us round,
Truth flies afar in Fancy's wild domain,
Deeming the lost are found.

Then wake we but to find
A dream hath given the lost ones to our view,
Heart-sick we turn us, and the morning wind,
Murmurs their name anew:

Telling the while, that yet
They hover near us with their plumes of light,
And o'er our path by day their watch is set,
And o'er our rest by night.

M. N. M.

Selected Matter.

Dr. Banning's Lecture on the Human Voice,

(Reported for the Churchman.)

I proceed, Mr. Editor, in accordance with my promise, to give you a condensed report of the Lecture on the Human Voice, delivered by Dr. E. P. Banning, at Clinton Hall, before the Phrenological Society of this city; and I do this in the hope of turning the attention of the Clergy and others, to this important subject. You may think the report rather long, but when I tell you that the delivery of the Lecture occupied nearly three hours, I think you will give me a little credit for power of condensation.

When I look around me, said the speaker, and see great numbers of the sweetest singers hanging their harps upon the willows; when I see the most eloquent counsellors retiring from the bar, and the profoundest statesmen silenced in the councils of their country; when I see thousands of the Messengers of Peace, dropping like stars from their orbits, and doomed to perpetual silence—their message not half delivered,—and all for want of a correct knowledge as to the nature and properties of the human voice,—then it is that I feel inspired with a loftier and a holier aim, than that of pleasing or amusing this important assemblage. And, if the ludicrous nature of some of the illustrations, should provoke a smile even upon a sober face, the responsibility of that smile must remain upon the face it may illumine. I only ask to be indulged in my own proper style of illustration, while I proceed, by an appeal to your common sense, to demonstrate, that the diseases incident to public speakers and singers, as such, may be both prevented and relieved, and that the weakest and harshest voice may be made strong and melodious.

In the first place then, let it be observed, that all the varied and sensible phenomena of expiration are, in conjunction with atmospheric pressure, produced by the contraction of the abdominal and dorsal muscles upon the viscera, so that the viscera by being continually well pressed against each other from below upward, shall compress the lungs at each muscular contraction, and thus mechanically expel the air through the same. All, therefore, which dignifies these phenomena with the name of *Voice*, is the fact of their *modification* by the vocal muscles. The throat and its attachments perform the same office in speaking, that the fingers perform in playing on the flute—they have no agency in the creation or expulsion of sound. How false and pernicious then, is the common idea, that the chest, lungs, and throat, are the organs to be used in *generating* voice! Most people conclude that the voice is produced in the throat, because it is there they perceive its *manifestation*. Now, one of the most common errors is to confound Cause and Effect, and to mistake the latter for the former. But it is a still more common error to locate Cause and Effect in close proximity, when they are *always at antipodes*. The Effect always gets as far away as possible from the Cause, before it manifests itself. This is an immutable law. The electricity generated at the cylinder, industriously seeks the end of the wire to flash forth the proofs of its existence. But although the *foundation* of vocal philosophy is traced to the influence of the abdominal muscles, we are not, on that account, to suppose that *elasticity of abdominal muscle* is of itself sufficient for the perfect development of the human voice. You must add to this, the erect posture; the broad chest, with lungs compressed from below; the elevated chin, and the widely opened mouth, with great suppleness of the lips. All the vocal organs and relations will then be brought into their proper position, so that the air may be expelled in accordance with the fundamental laws of motion and power.

Let us now, said the Doctor, take a look at the human trunk, which only differs from other trunks, in that it is the perfection of divine creative power and mechanical skill. Its contents are of priceless value and easily injured. It must be treated therefore, to a certain extent, like any other travelling trunk, destined as it is, to meet with hard jolts and knocks and falls, during the journey of life. If you would preserve its contents unharmed, the Trunk should be well packed,—*crammed to its utmost capacity.* Eating and drinking may have *something* to do with this view of the matter, but they have no necessary bearing on the case. They only serve our purpose by way of illustrating in the graduated Dyspeptic, the importance of skilful packing; to effect which, you need only place the human Trunk in an erect posture, with the chest expanded, the abdomen contracted, and the shoulders and neck holding up the head as though they felt proud of it. You will then find the trunk well packed, and the abdominal muscles like a great india rubber apron, presiding in elastic dignity over the viscera, looking around in scornful triumph upon every trunk that has any "rooms to let." The organs of the trunk, from the throat downwards, are all connected together, and subject to the law of gravitation, and are designed to support one another through the agency of the abdominal muscles;—and *whenever* the trunk has any "rooms to let," it must be by a morbid relaxation of these muscles, necessarily producing a general and ruinous disarrangement or breach of the proper relations between the organs within, from the lower to the upper. And I should be untrue, said the Doctor, to Medical Science and the interests of humanity, as well as to myself, if I did not say in this connection, that the proper treatment of diseases originating from the above causes, consists in the *mechanical* replacement of the organs, and in attending to such things as will subsequently enable them to retain their true position by their own inherent [illegible], and, further, that a complete system of mechanical appliances physiologically adapted to the displaced mechanism of the body, is now within the reach of all.

The human trunk is governed and moved on much the same principle as a pair of bellows, and may, in most respects, be compared with the same; the throat or wind-pipe answering to the passive metallic pipe or *nose* of the bellows; the chest, to the great vault or cheek of the bellows, having like the bellows, no self-contracting power by which to expel the air. The abdominal muscles answer to the handles of the bellows, shutting or contracting the vault by their own contraction, compressing the furniture within, and forcing it against the lungs, mechanically expelling the air. We also see that like the handles of the bellows, the abdominal muscles, are situated at the most remote and largest part of the chest or vault, to increase their force of leverage on the same, at its most movable part. Now, who in using a pair of bellows, would seize them by the sides or nose? Why, simply *nobody*; and yet every one who attempts to talk from the lungs or throat, strives to do this very thing.

Keeping these principles of the arrangement of the trunk before us, one more common sense argument respecting the production of the voice will probably suffice. In order then, that the rifle or any description of fire-arms may be effective, three conditions are absolutely necessary, and must ever be observed. First, the powder must be burned *behind* the bullet; secondly, the *bore* of the rifle must be *straight*; and thirdly, the *muzzle* of the gun must be at least, *as* large as the *bullet*. In speaking, the *air expired* is the *bullet*; *muscular force* is the *powder*; the *lungs* and *throat* form the *gun-barrel*; and the *mouth* is the *muzzle*. You will at once perceive the application of the three conditions just mentioned as being absolutely necessary in the use of fire-arms, to the production of the *voice*, if we would speak effectively. The propelling force must lie at the base of the gun-barrel, in the abdominal muscles; the body must be erect; the chin elevated, and the mouth open wide, so as to allow the sound to escape freely. Violate any of these conditions, and the effect will be marred, the voice will be injured, the lungs weakened and the whole constitution impaired. But I must not attempt to follow the learned lecturer in his numerous demonstrations as to the influence of the abdominal muscles in the production of the voice. Every variety of animal life seemed to volunteer itself in support of his position. Frogs, dogs and hogs, infants and canary birds, horses, newsboys, Jenny Lind, and Henry Clay, Lawyers and Ministers of the Gospel, were all instanced in rapid succession, with admirable imitations of their croaking, barking, grunting, crying, singing, neighing and speaking. Indeed, said the Doctor, so true and potent is this principle of vocal power, that if the viscera are suddenly elevated against the lungs containing air, with a favorable position of the vocal tube, *dead or alive* the man must speak! This was supported by two most interesting and impressive facts. The first was that of a man who had lain in the grave several days. A party of body-snatchers who had just possessed themselves of a subject, laid it rather roughly upon its back across a rail, which caused a sudden contraction of the abdomen, and produced a most unearthly squawk, causing every hair to stand erect upon the heads of the disturbers of the dead man's repose!

The next, was that of a lady who was the habitual subject of nightmare, who had been advised by the lecturer himself, to cease all farther efforts to move or speak during the paroxysms, and to concentrate all her energies upon a contractile effort of the abdominal muscles, as if to lift a heavy weight, and to sound the syllable *boo*. Shortly after this, she was attacked by a paroxysm, and fancied herself about to be transfixed to the earth by a furious ox. In her distress and usual inability to move, she actually succeeded, by a most desperate effort of the will upon the abdominal muscles, in shouting so loud a *boo!* as to boo the ox out of existence, throw herself upright in bed, and alarm the whole family, some of whom were sleeping in remote parts of the house.

Thus, said the lecturer, were extorted from the grave, the stiffened and lifeless jaws of death, the arms of sleep, and the spell-binding grasp of nightmare, a demonstration on the laws of vocal power, which puts to rest all the carpings of the lovers of antiquated notions.

We are now prepared to say something of Bronchitis or the weak and unnatural voice. The ordinary bronchitis of public speakers, is a diseased condition of the lining membrane of the throat, wind-pipe and air cells. Some of the varieties of this disease, indicate a constitutional cause, and of course require constitutional treatment. But this part of the subject does not fairly come within the scope of the present lecture. The skilful practitioner must decide whether the disease is local, physical or constitutional. The most common cases are of a mixed character and require corresponding treatment. There is usually a sense of dryness and roughness in the throat, and an *aching* which is aggravated by speaking or singing, producing a hoarse or flat and husky voice, which is painful to the sympathetic ear, and easily distinguished from the natural tone by any close observer.

As we are dealing chiefly with the Bronchitis of public speakers and singers, we shall take up the case of a minister who preaches by note from a low desk, with the head depressed, the shoulders drooped, and the mouth not freely opened. First, then, he bends forward, and thus relaxes the muscles of the abdomen, which lets down the viscera from supporting the diaphragm, and deprives himself of the proper vocal leverage, the very starting point in the production of the voice. Next, he contracts the dimensions of the lower chest, and of course compresses the lung there, compelling the superior lobes to do more than their part. In the next place, he has to speak by the contraction of the chest, bending forward and drooping his shoulders, and not by the contraction of the abdomen, as he should speak. The expelling power is thus applied at right angles and not in a direct line. Of course, then, more power is required and more force is exerted upon the tubes or air cells, inducing a straining or concussion in them, which is at once unnatural and injurious. Besides, under these circumstances, the air is not expelled directly upward, but in all directions, and thus a general concussion is produced, together with a confused and vibrating motion, instead of a smooth and melodious sound. It must then, vibrate or vacillate along up the bronchial tube in different streams. When the head is bent forward, we find the tube acutely curved, forming a natural obstacle to the progress of the air, making it strike the palatine arch or roof of the mouth, when it is again concussed, producing a general vibration in the whole column of air, and of course a more extensive concussion of the lungs. Thus the air is expelled by a continual pressure, in lieu of the alternating pressure and collapse of the abdominal muscles. And again when the mouth is not opened freely, as in this posture it cannot be, the vent for the air is not commensurate with the volume passing upward and seeking an aperture. Here then, is another mechanical obstruction, which must increase the concussion and scatter the air, driving some of it through the clenched teeth, or the elongated mouth, (a shape not celebrated for producing the proper sounds of the vowels,) and forcing some of it backward and out of the nostrils, producing that splintering, whizzing, and nasal sound, so peculiar to the people called *Yankees*. Nor will this attitude permit the lips to do their part in forming the sounds into articulate or distinct words. On the contrary, the entire labor of this operation is performed by the throat,—great soreness and fatigue being thereby produced. These remarks apply with equal force to fashionable ladies of the *Grecian stoop*, who are taught to speak with down-cast face and eyes, closed mouth and stiff and puckered lips.

Now with the true philosophy of the voice before you, and the morbid practices of the subjects of bronchitis, you will want to know something about the proper course to be pursued in restoring the voice to its natural tone, and enabling this class of invalids to go on their way rejoicing.

To the public speaker then, we say, you must stand erect; elevate your head, open your mouth wide and move the lips freely; vary the shape of your mouth so as to cause the various vowel sounds to be clearly emitted; relax and expand your chest, and not contract it. Let your whole body talk all at once. Let neck and heels turn speaker, and try to forget, for the time, that you have a chest. Strive to concentrate the will upon the abdominal muscles, so as to effect their sudden contraction at each syllable, as in ejaculating the sound *sh*, while driving off an intruding animal; and, if the effort should be attended with pain in the back, weakness of the stomach and languor; or if you find it hard to cultivate a control over the abominal muscles, you should invariably apply the Body-Brace or some other mechanical support, in order to sustain the back and elevate the sunken abdominal organs. Here the speaker pledged himself to decide, in a very few moments, whether any person suffering from Bronchitis or other affections of the throat, could be relieved, *on the principles here laid down*, either in conjunction with, or independent of, *mechanical support*.

Ministers of the Gospel should leave off preaching by note, or else elevate the pulpit and use an inclined plane for a desk, so that they can stand erect, at some distance, and yet read distinctly by merely casting the eye upon the page without bending the head or back. They can then see their audience, and the audience in turn may see the minister's *face*, not the top of his head—and in this way, with his attitude correct and his vocal organs all performing their appropriate work, the preacher will stand some reasonable chance of holding the attention of his people; his voice will be clear and of a large volume, pleasant alike to himself and his hearers; and though his throat be sore, dry and stiff, he may continue to preach not only without farther injury, but almost without inconvenience,—for every effort he now makes, will contribute to the improvement of his voice—just in the same way that a limb diseased from want of proper exercise shall improve by the supply of that want. And to those who sing, we say, hold your books high, and keep your waist free, your chin elevated, your mouth wide open, and recollect that it is the *genuineness* more than the *amount* of abdominal effort which is needed; for, by making too much effort, the air will be expelled with too much force, producing a ragged and rasping sound and a painful sensation in the throat. Clergymen and others who suffer from this disease, usually invert the order of the facts of the case. They suppose that the pain and weariness of the back, the constipation, the indigestion and great sense of vacancy and "*goneness*" in the region of the stomach and breast which they generally experience, are all caused by the affection of their throat, and accordingly expend much money and oftentimes much vital energy by local and constitutional appliances therefor, in the hope, as they often express it, of "preserving the power to serve in the Sanctuary;" whereas their habits of physical indolence and indiscretion have induced *first*, the derangement of the muscles, viscera and nervous system, producing a train of evils which subsequently, if not simultaneously affect the throat, thus affording to all an easy illustration of the way in which the Effect is mistaken for the Cause. The difficulty generally begins at College, where the body is too often unscrupulously robbed to benefit the mind,—just as though a Clergyman was expected to live without a body, or as though his mind was practically *anything* without a healthful body. The groundwork of ruin once laid, it is easy enough to go on in a lazy and lounging manner of studying and preaching until the wreck is complete;—and then forsooth, this breaking down of body and mind is quaintly termed, "*wearing out in the gospel*," whereas it is but the *wages* of those who do not "*remember their ways.*" Men seem to have forgotten the scriptural fact that the *body* of the first Man was *perfectly* "formed" *before* "the breath of life was breathed into it,"—that the vital principle was but an *appendage* to set the perfect machine in operation; and that, consequently, all healthy action in man, the same as in any other machine, is produced by, and depends upon, the *matter and mechanism*, not the *moving principle*. If they realized this important truth, they would no longer suppose that the laws which govern the mechanism of the body, could be violated with impunity; but would feel that sooner or later, the day of reckoning about the use of this body, *must surely come*. Yet so it is. The *physical* man is nowhere appreciated; *mechanical physiology*, the basis of human development, has been shamefully neglected, whilst a class of diseases, *not cognizant of medicine*, and which, from their very nature, can only be aggravated by constitutional treatment, has, in consequence of this neglect, been spread upon the list of human woes. Alas! said the speaker, the watchmen are asleep;—the world is intoxicated with psychological inquiry; and, this splendid republic is fast becoming a nation of *intellectual dwarfs*!

The Doctor concluded, with a very handsome apology for the bluntness with which he had borne down upon the habits of public speakers and singers, and assured his auditors that the rough vein of humor which had pervaded a subject of the gravest importance to mankind, must not be viewed as a part of his design, but as the legitimate attendant of the illustrations necessary to the just accomplishment of his task; when he retired amid the plaudits of his hearers, many of whom, especially the Clergy, took occasion as they left the room, to thank him for the fidelity with which he had treated the subject.

AUDITOR.

From a Sermon

Entitled the "Wedding Garment," by the Rev. ARCHER BUTLER.

Such a text I propose to you, as simple and irresistible; God grant to us all the earnestness and sincerity to apply it! But this is the work of the life that now is—of the world of time and trial. The parable stretches beyond it. We follow the great Revealer; He withdraws the curtain, and the scenery of eternity is before us.

III. The hour is at last arrived, the burden of so many prophecies—the hour to which all other hours are but preparatory,—the hour of the everlasting union and the everlasting separation. "The marriage of the Lamb is come, and his wife hath made herself ready." Blessed are they which are called unto the marriage supper of the Lamb; yea, blessed are they which are "called," for of the called are the "chosen."

And now the Courts of Heaven are peopled with the crowding guests of God, the multitude of those, to whom mercy and acceptance has been proffered, and who hence, in whatever spirit, professed to obey the call. Manifold, no doubt, and complicated, are the feelings in all that myriad host of candidates for glory.

But Scripture ever takes large and general distinctions. They have, or they have not, the temple of Heaven, the heart trained to the love, and fitted for the eternal service of God. They have, or they have not (for the single guest of the parable is, of course, but the representative of a multitude like him) the spirit of a holy sympathy with the ways and works of God, the rejoicing anticipation that exults in the new scene of duty before it; for the happiness of heaven is the happiness of everlastingly serving God, and is intelligible only to those that love that service. They possess, or not, the hope, the joy, suitable to this mighty spousal of earth and heaven, in short the "wedding garment" of the soul!

Of this indispensable requisite, the need (which is, as we shall see, altogether unfelt by the wretched defaulter himself) is at once visible to the penetrating glance of God. "When the King came in to see the guests, he saw there a man which had not on a wedding garment." "A man,"—he is represented as single, to impress more perfectly the accurate scrutiny of the Divine eye, detecting the individual amid the multitude; and also in order that each of us may more distinctly appropriate to himself the individual lesson. The Eternal Judge, now about to purify his long-defiled Church, beholds the culprit, who dares to claim glory while unattired for glory. The awful eye, rapidly traversing the ranks of the blessed, pauses darkly upon him. You remember the memorable moment when "the Lord looked upon Peter," and the Lord looks upon the guilty now again. But, oh, difference dread, and unspeakable! It is the same God that gazes, yet that look was of grace, this of judgment,—that to melt, this to scorch and consume. Uneasy, fearful misgivings glide into the heart of the wretched man; for the first time conscience is aroused, and her late awaking is terrible; for the first time he feels the hopeless distance of his own state from the purity of a world of holiness. Dim recollections return, of warnings despised in that long-vanished earthly life, now so dreamlike and so distant. Words that once seemed meaningless, the cant of superstition or weakness, come back upon him fraught with terrible truth. Even before the Judge has spoken he feels his ruin sealed. And yet the words are calm and untroubled. "*Friend*, how camest thou in hither not having a wedding garment?" "Follower of mine! how is it thou hast thought to bring the defilements of the world, the 'garment spotted with the flesh,' into this house of holiness? A servant of mine,——where is the livery of the service? A soldier of mine,——where is the uniform of the mystical warfare? Baptismally consecrated to be a priest of spiritual sacrifices, where is the vestment of thy priesthood? Called to be a king,—a sharer of the very throne of Christ,—where are thy royal robes?" "And he was speechless."

Speechless!" It is the terrible silence of Conviction. Hardly the most thoughtless have ever read this parable, and failed to be struck with the force and significancy of this part of the representation. Of all that multitude of excuses, that now pass current to justify the world's forgetfulness of its Maker, not one rises to his lips. Perhaps they have wholly vanished from his thoughts, in the unimaginable terror of that hour Or he may remember them, but feels them too glaringly worthless to hazard now. He dares not address to the visible God those easy apologies for worldliness, on which he was willing of old to venture his salvation. He dares not avow to God in person those excuses for sin, which are themselves a worse sin than that which they are brought to justify; for the sin may be of sudden passion, but the excuse is of deliberate corruption. He dares not say—*dare we* now to say—we who shall yet stand beneath the awful eye that froze his speech within him,—that, forsooth, the engagements of society, the necessities, however artificial, yet the necessities of station, the urgency of business, the more attached urgencies of pleasure—that these things detained him from the life to God. From one of our own hired servants should we tolerate such excuses as these for a neglected task? And is the Master of us all to endure them? "Business!" What business can compete with the security of an immortal inheritance? "Station?" What claims of social position can rival the claims of that Eternal King, who summons us to be the honored officials of His celestial administration? "Pleasure?"—but this is too futile. Alas! it is our deepest guilt that we find no pleasure in the true "ways of pleasantness," and look forward to none from Him at whose "right hand are pleasures for evermore."

But "he was speechless." He saw at last into the awful reality of things. Religion—the phantom of this world—substantiated in all its terrific truth, and the solid-seeming world the phantom in its stead. The ghastly reality so long evaded would be put by no longer. Conscience was to sleep no longer. The vastness of the loss, the hopelessness of the dream, the infatuation of the delusion, all burst upon him. His heart withered within, and 'he was speechless." But through all the horrible silence of the time, while all heaven was mute to hear, his ear could catch the awful voice that spoke, never to be again heard, but to leave its dread echo for all eternity within the heart; "Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.—*Christian Remembrancer.*

The Protestant Episcopal Church.

From Professor Johnson's Address to the Students of the General Theological Seminary at the Annual Matriculation.

You are also students of theology *in the Church of Christ Jesus our Lord.* How eminent the excellence and glory of our Lord's Church above all that went before it, and all on earth beside it—how singular its privileges, how memorable its gifts, how unspeakable its inheritance, I shall not now linger to declare. Blessed and justifying, as were the previous dispensations of grace, yet here is a new covenant—a new creation, a new birth—nature more transcending, gifts more excelling, "the city of the living God" in "the kingdom of his dear Son." Higher names, benedictions and powers belong to its children; if others, before it or since, have been accepted servants, the accepted in the Church of Christ are "Sons, joint-heirs with Christ"—"a kind of first fruits of His creatures," and as "the first-born" of his household. The commonest disciple who has put on Christ, shares such higher election; and we may hence justly infer the superior nature and office of its ministry above all which preceded it, combining the old with much of new besides, or elevating the old offices and services to degrees of better virtue. Simply as learners in the Church of Christ, eminently as candidates for her blessed ministry, you have reason to be devoutly thankful.

You are also student of theology in the Church of Christ, as existing and established for the people who speak our *Anglo-Saxon* language. Whatever adverse claims may be presented, you can make good your valid claim, as belonging to the Church originally introduced among our heathen forefathers, and descending to this time; identified in the succession of its apostles, and numerous ministry, and millions of members, as the historical Church of our race, the Church ever regularly in possession; amidst all its changing circumstances having lost no one thing which had been deemed essential by the Church general of Christ.

As members, and to become ministers of this Church, and not of any separated religious community, you have reason to be thankful, and to exclaim with the Psalmist: "My foot standeth right—I will praise the Lord in the congregation."

You have reason to be thankful that your Church, thus of Catholic descent and inheritance, is also *Protestant*. It has never forfeited its Christian liberty of reconsidering its decisions, correcting its mistakes, reforming its corruptions, and improving its condition. Absolutely, or beyond the advantages of propriety and order, it has not bound itself, except as Christ has bound us. And thus, in some great and necessary crisis, it has come forward, and resolute in fidelity, has borne its testimony, or uttered its rebuke. Not proceeding upon the principle and plan of covering up, or embodying its gathered errors, with the honesty and independence which mark its character and history, it has renounced them:—at the same time, protesting against them by its articles of doctrine, its lessons of instruction, and its services of worship. Not weakly forced into opposite demonstrations by popular reaction, it has dared to retain the truth of God, even when distasteful; and to incorporate so that they cannot be obliterated, in a way which cannot be mistaken, its great Evangelic and Catholic ideas of the nature and office of the Redeemer, and of the nature and office of His Church. Without rejecting one single pronouncement of faith by the consenting Church of Christ—without forgetting the recorded wisdom of the Saints—without disowning or losing safe guidance, proper restraints, salutary protections, or congenial assistances, it has maintained its powers more free in movement, more healthful in exercise, and more vigorous in action, than any other single portion of the Church of Christ, or than any of the Christian communities separated from the Church's *pale*. Therefore, it has been persistent in its *fidelity*, blessed in its history, successful in its undertakings, and forward in its progress, beyond *all* others. While long and sad chapters might be written concerning the decline of Protestantism, in many other countries, from the doctrines which the early Reformers held most sacred and essential: while chapter after chapter might be filled with the story of the decline of the Roman Church, and the cause of the failure of its strength at home, and the unproductive labors of its missions abroad, this Church of ours has kept its integrity—has grown apace—has enlarged its influence and possessions—has multiplied its colonies of nations, and has planted its Apostles and its missionaries in every quarter of the globe, where Providence had permited it to erect its standard. And, at this very day, notwithstanding some incidental and some rather notable losses—notwithstanding the misgivings of some timid friends, and the auguries of unfriendly alarmists, and the miscalculations of those who dread agitation as an element of destruction, instead of an evidence of intenser life, and of a successful aggression which provokes resistance, this, our favored Church, is most powerful and victorious; indeed never so powerful as now—never stronger in the understanding and affections of the millions of its people—never blessed by a more numerous, influential, learned, devoted and generally orthodox multitude of Clergy. Who would exchange its present vigorous life for the quiet and torpid days of more than a century ago; when a cold morality extensively usurped the pulpit—when Christ Jesus and His Church were both, if respectfully sheltered, yet seldom brought forward to the instructed gaze of believers in the endearing glory of the Redeemer's person and office, or in the richness, beauty and excellence of the Church's spiritual elements and endowments; when our great colonies were left without a Bishop, and others even without a ministry? But what a change has come since then! what improvement and what progress; what strength at home, what enlargement abroad! That your lot is cast within the circle of the great Church of our race, free to protest against all of error:—that you are a citizen of a family so distinguished for its nobility in the city of our Lord, is a matter of manly triumph, and loyal congratulation.

Moreover, that you are students in the branch of the Anglican Church as existing here *in these United States*, is another motive of thankfulness. By our exemption from union with the State, we are free from many embarrassments which sometimes try the faith, and often provoke the patience of our Mother. From our habit of looking upon the Church of Christ in its own essential and independent character, we value it the more for its own sake, and our attachment is more generally intelligent and firm. Though we have lost some portions of religious service, and certain arrangements of beauty and expediency, we have gained in the perfection of our proper Liturgy, and in the general freedom which leaves us more open to improving influences; at some risk, I own, of injurious changes, but a risk not often experienced in the past, and not very probable for the future. From clearest evidences, we perceive the precious Evangelical principle of faith in our Lord's great redeeming, justifying, sanctifying, and saving offices to be dominant in our Church's every section, incorporated thoroughly with all the teachings however variously proposed, the substance of all its believing action, the life of all its prevailing doctrine, the virtue of all its worship and sacraments. Then, this Church so happily constituted, so healthfully disposed, has for its sphere a country wonderful in extent, growing with a rapidity unparalleled, and with its vast materials perpetually in motion and in progress. What a noble field of Christian enterprise! what a life of affectionate and hallowed energy is before the vowed soldier of the Cross! how largely may the individual ministry help to mould the forming mind and habit, and how will the wiser and more devoted student of theology, preparing for his high personal and practical duties, be grateful for this motive which adds such interest to his student-life, and which is so calculated to lift him above the inferior questions and the uncomfortable agitations of time, person and place.

Communications.

For the Churchman.

Craik on Regeneration and New Birth.

Dear Sir,—A friend recently put the above little treatise (though by the way I am not certain whether I have got the title quite correctly, as I have not got it by me,) into my hand, and I was much pleased with his clear and lucid statement of the universality of the influences of the Holy Spirit, a doctrine which I have long and undoubtingly held, but though I am strongly inclined to believe that the author's own views upon the vast superiority and excellence of the New Birth in Baptism, over the general enlightenment of the human race, are Scripture and Catholic, still, I think, in the above treatise, he has not been sufficiently full and explicit on this most important point.

It has long been a marvel to me, how it is that a doctrine upon which both Scriptural and Catholic tradition are so plain and simple and full as that of Baptism, should have been so mystified and made the subject of such blind and mixed, or as I fear, almost dishonest controversy. Especially as upon the question of the Divine dealings with the rest of the human family, or the non-elect, Scripture has ever appeared to me to be also very plain.

There can be no qustion that the author is perfectly correct in stating that the Holy Spirit is graciously vouchsafed to *every* man, in such sufficient measure as to enable them, if they will improve it, to obtain salvation. But then he does not state with sufficient distinctness the fact of the difference between the character and degree of this pagan and non-elect deliverance from eternal death, and the glorious fullness of the salvation of the elect. Nowhere in Holy Scripture is there the slightest intimation that the conscientious heathen, or even the unbaptized believers in the true God, as Cornelius for example, are members of Christ, or heirs of the *throne* of God as His elect sons and daughters. In fact the *character* of that final salvation which awaits the righteous amongst the unbaptized is not revealed, while the eternal glory and bliss and honor which is prepared for the faithful elect (*i. e.* baptized) is largely dwelt upon in the Sacred Volume.

Again, the author does not strike me as being sufficiently clear as to the radical difference between the effect, yea and the very design of those influences of the Holy Spirit which are given to "all men," and the wondrous consequences which result from the imparting of the same Spirit in that New Birth which is the effect of baptism. *The former* is *not* salvation; but is bestowed in order to *lead* men to seek it, to *enlighten* them as to its necessity, and so to *strive* with them as to cause them to feel sin a burden intolerable for them to bear. I forbear at this time to quote the numerous passages of Holy Writ which prove these statements, as the Reverend author has done so abundantly.

The *latter*, however, that is the New Birth imparted in Baptism, on the contrary, *is* salvation; the recipient of this blessed Sacrament is at the time made a child of God, is sealed to the day of redemption, and has his name written in the Book of Life, consequently nothing but positive apostacy and wilful departure from God can separate such from Him or shut them out of heaven. In fact the *relation* of men in general is not altered by the measure of the Holy Spirit which they receive, whereas by baptism we become the *Elect* of God, His adopted children, the very members of His Son, and the proper and legitimate heirs of His glory. Again, though "all men," receive of the Holy Spirit, they still remain in the wilderness of this world, and are left to fight their way alone to heaven, and unaided, save by the direct interference of God Himself, to struggle with the world, the flesh, and the devil; whereas the baptized are placed in the fold of Christ in which they are abundantly provided with outward Sacraments and ordinances, exactly suited to their present bodily condition, through which their Heavenly Father has pledged Himself, if faithfully used, abundantly to feed them, His elect, with the richest blessings of His grace, for the sake of Him whose body the Church is.

Trusting that Mr. C. will receive these few remarks as from one who yet feels obliged for his treatise,

Believe me faithfully yours,
A Catholic.

Presbyterian Clergyman Looking for the Church.

Entered, according to Act of Congress, in the year 1850, by John W. Mitchell [Treasurer of the General Protestant Episcopal Sunday School Union], in the office of the Clerk of the United States District Court, for the Southern District of New York.

CHAPTER XXV.

Rags of Popery.

A Presbyterian wag, on seeing, in an unfinished church that some idler had written over the altar, "I publish the laws of marriage between the Protestant Episcopal Church and the Church of Rome," took up the chalk and wrote beneath, "I forbid the banns, as the parties are too near of kin." We enjoy this. We laugh. It is wit, if it be not argument. It has the merit of good humor, if it have not the force of good logic.—But when methods more deliberate are industriously resorted to, to bring down upon this church a storm of popular odium by the hue-and-cry of Popery; a cry that the Independents may employ against the Presbyterians on account of "some mysterious virtue" going out from "the hands of the Presbytery;" and the Baptists in their turn against the Independents, for holding the root of all abominations in infant baptism;" and the Quakers in their turn against all others for still adhering to the externals of a ministry and sacraments at all; when a wild and blind cry like this is fondly reverted to, to eke out the deficiencies of argument; if it were not for the interests jeoparded, we could not regret the opportunity thus afforded of seeing that Sectarians have in fact no easier way of coping with the ancient church or silencing her claims, than by invoking the scorn and hootings of her foes.

I have felt the influences of this cry. I abhorred Popery—perhaps dreaded, more than I abhorred it. I had been taught from a child to "hate it with a perfect hatred." I spent a thousand hours in boyhood with an old copy of the "Book of Martyrs," copiously adorned with pictures intended to produce, in an opposite direction, the effect of pictures in the worship of the Papists, the one being designed to stir men's passions, the other their devotions. While with my little sisters and their playmates we sat around the great volume we kissed the wounds of the martyrs, and half worshipped their images, we got us deadly instruments—pins—needles—knives scissors—and without compunction put out the eyes of magistrates, and tore off the limbs and ears of Kings, Queens, Bishops, Cardinals and Popes; while at the top of each engraving, the picture of the evil one, with axes, torches, chains and serpents issuing from his brain, suffered indignities and mutilations, showing quite sufficiently that we were not only disposed, unlike Saint Michael, to "bring a railing accusation," but would certainly have had him "tormented before his time." In fact, we were genuine little Protestants, that would have seen the Pope and all his followers at the bottom of—the sea! and I was myself more than a full grown Protestant before I knew at all where Popery had struck at the foundations of the ancient faith, or at the unity of the ancient church, suspecting as little that it was done by additions to the primitive creed and by riding over the conservative Episcopacy, as that my own church had done the same.

What is Popery? wafers?—candles?—crosses? Luther used wafers—candles—altars—crosses—crucifixes—and the Lutherans do still; was Luther a friend of Popery? yet there are men who would play into the hands of Rome by persuading the uninformed, that the Reformation was a miserable squabble about crosses, surplices, candlesticks and snuffers! No sirs! It was for no children's quarrel that Luther stood before the diet at Worms, and Cranmer gave his body to be burned. It was for doing precisely what you have all since done yourselves, for tampering with the ancient creed—for riding over the ancient order of the church. With us, this is Podery. We know what it is. You know not what it is.

In England you once by act of Parliament forbade prayers over the dead, as they did also in Scotland and Geneva, and in New England* it is but fifty years since the first prayer at a funeral was heard. This rag of Popery you have now put on.

Once you forbade chanting and choirs in your worship, both in Great Britain and America; but now one of your own ministers in Leeds has pointed the Bible version for chanting; a chant from our own Daily Service with the Gloria Patri was recently sung to celebrate the landing of the Pilgrims; you have your choirs, in the classic phrase of Prynne, a Puritan of better days, "bellowing the tenor like oxen, barking a counterpart like a kennel of dogs, roaring a treble like a sort of bulls, and grunting a bass like a number of hogs."

Fifty years ago, or within half that time, you had not in all the land a single organ to distract your worship; while in England "the devil's bagpipe" as you called it, was splintered and strewn upon the streets; but now its Babylonish tones fall pleasantly on your ears 'at meeting,' and you can endure quite well the bellowing of "the ten-horned Beast."

Formerly, both in old and new England, you held the gown and bands to be literally rags of "the harlot," and gown and surplice you put upon dumb beasts and stood them at our altars; but now the model-Presbytery of New Brunswick have formally recommended the gown (a recommendation, however, that created a little breeze, and was re-considered,) and the Dissenters in England have extensively introduced the gown and some of them the white surplice, although in general they adhere to black, the distinctive dress of the Jesuits.

Once you denominated the Liturgy the church's "Lethargy," and the Prayer Book an "ill-mumbled mass-book," "belching the sour crudities of Popery" into your face; you made bonfires of it in the streets; and forbade its use in England; while the "possessed" young woman in the Rev. Cotton Mather's house, who was unable to read a syllable of the Bible, or a Puritan book, could read fluently, he tells us, the Episcopal Prayer Book, or any *other* Popish work whatever; but now the more enlightened Dissenters in England often use it in their worship, and your own Doctors and Reviewers were passing the highest encomiums upon it, until you discovered that your laity were taking you at your word; but even now your Barneses and Smiths and Winchesters and Springs, and very best Divines, are engaged in the Popish work of writing and dictating prayers for others.†

Once the symbol of redemption on brow or church awoke the hootings of your armies in the field, and of your flocks at home; nay, your Divines and Diviners certified you that it was "*the mark of the Beast;*" but we have seen it now on Baptist and Unitarian temples, and glittering upon the bosoms of your children, and ever speaking peace upon the sepulchral stone over your dead.

To get as far away from Popery and heathenism as possible, many of your ministers have refused to baptize by any name not found in Scripture or not made otherwise appropriate by some act of Providence or some pious personal experience, so that the damsels and youth of New England are afflicted to this hour with such names as Experience, Joy, Charity, Deliverance, Discipline, Piety, Mercy, Faith, Patience, Preservation, Devotion, Thankful, as also by all the nomenclature of the Old Testament from Adam to Malachi, while in England, according to Southey, the sons and daughters of the elect were called Earth, Dust, Ashes, Kill-sin, Joy-again, More-fruit, More-trial, From-above, Fight-the good-fight-of-faith, &c.,, and one poor fellow it is said, had the ill luck to be called, Praise-God-Barebones. Now I believe however, the Puritans have overcome the scruple, and a deteriorated conscience gives way to a cultivated taste.

Once you were known as haters of Episcopacy and all Popery by your very dress, and gait, and rounded hair and upturned eyes and new-invented dialect, and "*nasal twang*," with which New England is still afflicted as the "mark of the Puritanism that once domineered over the land.—But now, though in some instances the children of the parents that ate the sour grapes find their teeth on edge, and they cannot get rid of the mark, yet I believe that all New England would be glad to cast off these tokens which their forefathers adopted, to prevent the probability of the evil one's mistaking them for Papists.

By solemn act of Parliament you once commanded all paintings and pictures in the public collections that contained representations of our Saviour or the Virgin to be burned. But now we may see pictures of our Lord and of His saints and of her whom "all nations shall call blessed," hanging in your galleries, and adorning your domiciles, perhaps with the Puritan Missionaries at Constantinople, who were caught lately passing themselves off for clergymen of the Episcopal Church, to show that you have suddenly become "*immeasurably exalted above mere* externals!"

Once you detested 'Sisters of Mercy and Charty" as daughters of "the mother of abominations;" but recently your more evangelical brethren in France and Germany have instituted like orders (in some cases under the scriptural name of Deaconesses) in hospitals and parishes and are effectively proving (WHAT I WISH THAT WE ALL MIGHT LEARN,) that our only plan at last must be, to take the true and the good in Popery to conquer the evil and the false.

In those days you would not tolerate Daily Prayer and weekly Sacraments, and you still object to them if restored among *us:* but vast numbers of your own selves have risen up under the name of Sandemanians, Christians, Disciples, Irvingites, &c., to demand and practice the ancient and scriptural privilege of continual communion, while we have seen among you often the experiment of a daily prayer meeting which you have, however, as often compelled to abandon, not a man among you being able to endure for three hundred and sixty-five days the infliction of an extemporaneous prayer meeting.

Once by penal statutes, out of sheer abhorrence of Popery, you forbade man or woman to be married even by one of your own ministers, running as usual from the Popish to the Protestant extreme, making entirely secular what Papists had believed to be entirely sacramental; but now we do not know the Divine in all New England, in whose pocket a wedding fee would not sit as comfortably as on the conscience of an Episcopalian:—one rag more of Popery!—if we go on thus, we shall soon get you covered from head to foot!

Once it was your loathing to see the pointed spire and lofty tower, the open roof and "dim religious light," the clustered column and symbolic tomb, as being so many expressions of Popery; with axes and hammers you broke down the carved work of the sanctuary, and it was one of your charges on the trial of the Martyred Laud, that he had caused some painted windows at Lambeth to be mended. But now, "a man is famous among you (again,) according as he hath lifted up axes upon the thick trees, and wood, and stone, and all manner of material to adorn with cunning device the place of your worship, according to the pattern of the dark ages, so that they require but little emendation to make them symbolically "Christianity petrified."*

One of Three Hundred.

To be continued.

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* On the occasion of the death of a Divine of the (Puritan) Estab,ished Church in Massachusetts in 1685, although prayers at the funeral were by law prohibited, we find the following singular parliamentary record;—"Voted, that some persons be appointed to look to the burning of the wine, and heating of the cider against the time appointed for the funeral." Expense £18 Bought 32 gallons of wine, cider in proportion, and 104 pounds of sugar! A regular Popish Irish wake.

† Drs. Anderson and Hawes, no mean names among New England Congregationalists, took open ground in 1844, that Bishop Southgate was guilty of wilful misrepresentation in asserting that the Congregational missionaries in the East had used Episcopal robes and used the Prayer Book and in short* had deceived the simple-minded Christians of the East, who believed them to be members of the English Church. The Bishop reasserts it. The Missionaries are written to. Mark their answer to their "Board" in Boston! "By being ready in accommodation to *the great weakness of men* to use on special occasions our English gown . . : . . to use occasionally an Episcopal Liturgy . . . . we have shown that *we are immeasurably exalted* above all the littleness of mere form and ceremony, and of that which is only external and have exhibited a spirit of *tolerance* which was not previously supposed here to have *any existence on earth!* "Suppose the Jesuits had done this, eh?

* We confess ourselves at a loss to explain these strides of Presbyterianism toward the solemn and grand in architecture. We avow *our* motives, first, to make habitations worthy of the Being dwelling in them by His Presence; and secondly to exhibit symbolically to all coming ages the mysteries of our faith and hope. We *should like to know* the motive of Sectarians, who profess that God is better pleased with *simplicity*, and who have no mysteries to perpetuate, in resorting again to spires, towers, naves, &c. &c &c,

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For the Churchman.

Ultra-Protestantism in the Church.

To the Editor of the Churchman;

Sir,—It is a well-known fact, that no Bishops are more intolerant than Low Church Bishops, as no theology is more bitter and persecuting in its nature, than that which owes its origin to the redoubtable Calvin. But of all the cases of Sectarian intolerance which this fertile age has generated, I know of none more characteristic of the so-called Evangelical School, than that which I am about to relate.

Not a thousand miles from the chief city of the New England States, a few zealous Churchmen, a short time since, organized, in the usual and canonical way, a new parish somewhere in the neighborhood of ——. To this organization, the Bishop's consent, as rector of one of the city churches, was applied for, not that it was in any way necessary—(the *major number* of the parochial clergy having signified their approbation of the enterprize)—but simply as an act of courtesy towards the rector of an influential parish. Now I dare say you imagine the Bishop rejoiced at the prospect of thus extending the Church's influence. He did indeed rejoice—but it was rather at the opportunity afforded of delivering himself of an oration against Free-Churches, "Puseyism," "Popery, &c., and he intimated pretty plainly his determination to suppress throughout his Diocese whatever he chose to designate by the name of "Puseyism." All this, be it remembered, was volunteered before a single service was performed in the parish, or a single clergyman appointed; so that there seems to have been some bewildering connexion in the Bishop's mind between a Free-Church and Popery.

Sunday came round In the mean time a hall had been hired and fitted as a place of Worship, and the service with Holy Communion was celebrated in the usual manner. But the Bishop no sooner hears thereof than like Neptune "*graviter commotus*," he shakes his trident,

"*et alto
Prospiciens summa placidum caput extulit unda.*"

Not however to calm the waves, for all were calm and still, but to trouble the murky waters, and if possible raise a breeze. His first agitation was to stigmatize the parish as "Puseyite," but not succeeding in this quarter, he next bethought of denouncing it as illegally organized, on what grounds, I believe no mortal can tell, except on the grand idea of "a Bishop being privileged to interpret the canons in *any way* he thinks proper." On finding this denunciation to fail of the expected result, he next proceeds to a more systematic persecution. The clergy are forbidden to officiate in the parish, or, it seems, so much as to let the smell of the fire pass over their garments; and finally, he snatches away the license he had, not a month before, given to the officiating minister of the Parish, and, in a transport of enthusiasm, forbids him to do duty any longer in the Diocese. The poor clergyman, not happening to be canonically transferred, is consequently at the mercy of his ecclesiastical superior, and as he conceives it a duty to the church to submit, the services of the parish are, at least for the present, entirely broken up.

Now Mr. Editor, what has called forth this severity on the part of him who ought to be the Church's protector rather than destroyer? Nothing more than a *surmise* that the doctrines and principles which will be inculcated in the parish, will be at variance with those which the Bishop teaches and preaches in his own church, the result of which is becoming more and more manifest in the almost daily desertion of his flock to the various dissenting systems. It is not, I understand, much more than a month since, that a whole family under his teaching, left the church for a Unitarian meeting house, and many a face, once well known and recognized among the Church's children, may now be constantly seen among the listeners to the full-fledged doctrines of a Priestly and a Brown. Indeed, they who knew this noble church some nine years ago, with its regular and crowded congregation, would now find it difficult to trace in "the beggarly account of empty boxes" the very resemblance of what she was. They who once took part in her solemn services, and were edified by her sound and sober teaching, would hardly fail to decipher the *Ichabod! Ichabod!* inscribed upon all.

And we who remember the sacred scene which took place at this same church on the day following Holy Innocents' in 184–, and heard the solemn charge "Are you ready, with all faithful diligence to banish and drive away from the church all erroneous and strange doctrines contrary to God's Word?" and heard also the solemn pledge; "I am ready, the Lord being my helper," could not but weep over the frailty of human nature, as we beheld, in the month of —— 185–, this same august personage upon the platform of a public meeting mixed up with the very teachers of erroneous and strange doctrines, aiding and promoting their schemes and projects, and *allowed* by them to "make a prayer," or "offer a few remarks!"

If such be the churchmanship we are to contemplate, it is no wonder that men should fall away to strange communions. I am happy to believe however, that such blemishes in the Episcopal order are not of frequent occurrence, and the way to make them less so is to exhibit them with candor wherever they do exist.

I am sir, yours, &c.,

March 14th, 1851. A. C.

We have complied with our correspondent's request for an insertion, because he states some facts which deserve to be noted. We presume, however, that the Diocese in question requires the Bishop's consent to the formation of a new parish, as is the case in New-York; and that the revocation of the license of a clergyman canonically belonging to another Diocese, is an act of official discretion which he may exercise as he sees fit.

For the Churchman.

Lent Readings.

I.

Our imperfection is a ceaseless mortification. Think that Christ performed "all things well," and how we yearn to do some things well, and that an angel would always have done each better. Who can move a multitude? Who thrill a throng of hearts? And presently their emotion subsides; the impression deserving to be indelible is effaced by a world's wave; conviction did not lead to obedience. A loud laugh, (who would suppose it? yet Jesus never laughed,) succeeds the tears of tenderness—who would not wipe them off? the sorrowful sigh—and who would not see it stifled in smiles? Even this wish to command hearts influentially for good may be Lucifer-like, too ambitious; and its failure is its fall from heaven. An union of the soul of energy with the body of humility—is it not as difficult as the Incarnation is mysterious? And the self-satisfaction we feel after successful goodness immediately dethrones the power of holiness within; or the pleasure we inhale from people's applause nourishes a worm which gnaws out the vitality of our goodness. We cannot reenact the heroism of holiness, "present the body" again "a living sacrifice," or do fresh good, until our pride be palsied into poverty of spirit, purified by prayer, famished by fasting, washed out with weeping repentance. We are but satellites, shining on this dark earth with borrowed light from Thee, O Sun of righteousness! and when the world comes between Thy face and us, we are eclipsed and unserviceable; it is the night of our souls.

New York, March, 1851. Aial.

For the Churchman

Mysteries of God.—NO. V.

(REGENERATION.—Continued.)

The above remarks have been made principally in reference to those whose wont it is to speak slightingly of Baptism, and who claim to be born of God quite independently of this sacrament. Let us next examine a view taken by men much more worthy tender consideration, but who, nevertheless, are departing from the Catholic Faith. They look upon Baptism as an effectual instrument of Regeneration, but believe the work to be carried on *continuously* through life. Their error lies in confounding Regeneration with Sanctification. This is, indeed, a continuous work—a cherishing and developing of the principle of Spiritual Life which we receive through Baptism. For some wise purpose, perhaps for the sake of discipline alone, the poison of a corrupt will is permitted to work on within us even after we become "Sons of God," and the new nature imparted to us, from above, contends against it. This conflict goes on through life, and as the good prevails, we are said to become more and more holy, *i.e.* to be *Sanctified*. But the new birth, in which we were made partakers of Christ's nature, was finished once for all in Baptism. This is illustrated by reference to those passages of Scripture which speak of our justification or Son-ship. In these our justification is ever spoken of as something in the past. Thus, St. Paul to the Romans, "Therefore—(not being)* *having been justified* (δικαιωθεντες) by Faith we *have* (εχομεν) peace, &c. By whom we *have received* (εσχηκαμεν) access into this grace, and rejoice in hope". So, always, when speaking of individuals, the Sacred Writers tell us that their justification had taken place already; but when they come to speak of God's general purpose of mercy towards men, the present is employed, for instance: "It is God which justifieth (δικαιοι)"—"No man is justified (δικαιουται) by the law." Returning then to expressions concerning individuals, we find—"He saved (εσωσεν) us by the washing of Regeneration, and renewing of the Holy Ghost,"—that having been justified (δικαιωθεντες) by His grace we *may become* heirs. St. John, speaking of those who had received Christ, says—"who *have been* born (''εγενεθησαν)" So we might go through the whole of the New Testament, and show that in every instance our justification is spoken of as something past—a thing finished and not to be carried on continuously—not a thing to be lost and renewed as we fall into sin, and repent again, but a gracious gift bestowed upon us by the mercy of God, and complete in itself when it is bestowed

In order, then, to certify myself that I am a member of Christ, I have no need to get into a certain frame of mind—very excited, or very calm,—I need not even examine my general conduct (for this purpose); I know where I stand, and what I am. My only fear is, that having received the good gift, I should neglect it and suffer it to lie dormant, or what is more awful to think about, that I should crucify Christ in me, as the Jews did when He dwelt visibly in the Holy City. Who does not know that this city was a type of the Church, and that the dwelling of Jesus there, tabernacled in the flesh, was only another type of his invisible but real presence in Jerusalem "come down from Heaven?" What! though I am very sinful I am justified †—What! though I be a saint, I am *only* justified before God, and the fiery light of Judgment will show each man's soul as it is. The saint, not only justified, that is having Christ in him by the new birth, and his sins covered over by a robe of superhuman righteousness, but those sins blotted out, and his whole being made beautifully pure—sanctified by the Good Spirit who hath developed in him and for him, the *new nature*, in his measure and degree, according to his circumstances.

While the wicked, who had received the gift of Baptism, and suffered it to be unimproved—who had grieved the Holy Spirit, and crucified Christ in them—will be stripped of the "Robe" which they had been permitted to wear through life. The new nature in them, will rise as Jesus did, from the sepulchre of a stony heart and "return to the God who gave it." And standing there, disrobed of a justification which God had permitted for the sake of His dear Son,—that had covered and protected them all life long from Divine justice; being, moreover, deprived of the only good thing in them—the new nature given in Baptism, upon the possession of which had been predicated their justification; they must realize, with an intense horror, that it had been theirs "to eat angel's food," that they had been exalted to be "*Sons* of God"—(O, what love is this that the Father hath bestowed on us!)—that they had been made "heirs of God, and joint heirs with Jesus Christ"—realizing all these things, and beholding their own ingratitude they may well cry out for the "rocks and mountains to hide them."

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* The words *being* justified of St. Paul--Renati as translated in the Collect for Christmas, &c., had with our reformers a *past* signification.

† By Baptism, therefore, we receive *Christ Jesus*, and from Him Divine grace, which is proper unto Baptism.—*Hooker*.

No. VI.

Γεννηθῇ 'Ε Ξ ὕδατος και Πνεύματος! How worthy of observation is it that we are said to be born *of* water, and that our new birth is nowhere spoken of in so intimate a connection with any other creature. True, it is elsewhere said that we are born of "*seed* incorruptible,"* which certain Theologians would refer to the parable of "the sower," and make it appear that regeneration is here described as proceeding from the preached word—"The good seed, are good ground," &c.; but σπορᾶς, we all know, or at least should know, is a very different word from σπερμα. This is employed in the parable, while that is the seed of which we are said to be born, i. e., of the very essence of God: a glorious heritage vouchsafed to us through the Incarnation, in itself a profound mystery, and lifting up the flesh, of which we are said, in the same Scripture, *not* to be born, to a participation in that blessedness which eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive." Moreover we are said to be born *of* God,† to be *Sons* of God—children of God and the like; but in all other cases, where our regeneration is connected with any *creature*, as "faith," "the Gospel," ‡ "the word of truth" &c. δια (through) is employed instead of εκ (of). What can this mean? What would the Holy Spirit teach us, but that a "holy thing" should be born of Water, akin, in some mystic and consequently inexplicable way, to that glorious being of whom he said, to the Blessed Virgin, "He shall be called the *Son* of the Highest!"

Now, were it even otherwise, that is, should it be taught in Scripture that we are actually born *of* the word, *of* the Gospel, &c., it would not militate against that other truth that we are also "born of water § and the Spirit." For, as it has been shown already that the new birth is given at once and not by degrees, we are bound to acknowledge, either that the holy font must go to the Faith, the Word, the Gospel, of which we are supposed to be born, or that these must come to the holy font; and all, there, take their respective parts in the work to be performed; otherwise there would be a multitude of Gods speaking in Scripture—or the same truth variously stated by one God, which is manifestly absurd.

When, therefore, the ill-instructed and enthusiastic, persuade themselves that the Spirit beareth witness with their spirits, that they are the children of God; let them remember that He delivers His testimony in several ways. That in the Apostles times he gave it forth with a power that often convinced the most stubborn, in *miracles;* that He delivers it to us, both by His written *word* and in the *fruit* of righteousness which He produces, and shows forth in our daily conduct, by leading us to Baptism, Confirmation, the Holy Eucharist, and by cultivating in our hearts, all the Christian graces which our spirit—the spirit of adoption, || even of a meek and loving child, shows forth. But woe betide the man who should trust his own spirit and believe himself born again without, and independently of Baptism, when the Holy Ghost speaking in Scripture, and our Blessed Saviour in His positive dogmatic teaching, and all the Holy Fathers of Antiquity declare that we are "born of *water* and the *Spirit*.

That passages of Scripture in which the mention of baptism is omitted, should not be taken by themselves, may be farther illustrated by Tit. iii. 5.—"Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of Regeneration. (λουτροῦ παλλιγγενεσίας). Those words which follow, "and renewing of the Holy Ghost, (καὶ ανακαινώσεως (restoration) πνεύματος ἁγιου,) evidently refer to a gift following after, but altogether independent of Regeneration, and show that the new man has need to be quickened and developed by the agent restored. Verses 7 and 8, support this interpretation, but we cannot dwell upon them. It follows then, that Regeneration is ascribed in the passage before us, only to *water;* but that man would surely be joined to his idols who should maintain, from it, that the Spirit bears no part whatever in bestowing the new birth—he should look upon this passage (dropped incidentally, if we may so speak with reverence) as a *general* statement to be filled out and explained by all the *particulars* of our Saviour's positive teaching.¶ And, in like manner, when we read that men are "begotten *through* the Word," "the Gospel," that they are "born of God"—"justified by Faith" &c., let us harmonize all, as the blessed teaching of our Father, at His holy *font*—for here they may be harmonized, and here only. It is by "the Gospel" that we have been moved—it is by the "word of truth" that we have been captivated, it is by a "good conscience" that we are worthy to come, and by Faith that we are illuminated—all these gather around "the birth of regeneration," and more beside—*though* all, as instruments, God may have wrought upon us,—by holy men who hear our "good confession," and by angels whose images are sculptured on the blessed font; but it is only *of* Water and the Spirit that we are "born again." "The holy angels stand by," says St. Chrysostom, "doing nothing, they only look on what is done; but the Father, the Son, and the Holy Ghost effect all. Let us then obey the declaration of God, for this is more credible than sight; for sight is, yea and oftentimes, deceived, but that can never fail. Obey we then it." J. W. R.

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* 1 Pet. ii. 23.

† John i. 13.

‡ 1 Cor. iv. 15. James i. 18.

§ "Unless as the Spirit is a necessary inward cause, so water were a necessary outward mean to our Regeneration, what construction should be given unto those words wherein we are said to be new born, and that ἐξ ὕδατος, even of Water."—Hooker.

¶ "We are not to be always brooding over ourselves," either for *accusation* or for *confidence;* but instead of this servile, thrall-like fear, we are to substitute that *adoptive* and cheerful boldness which our *new alliance* with God, requires of us as Christians." How amusing is the interpretation, put upon this passage by certain sects, to one who considers the Hebraism employed in the original πνεῦμα δουλειας—πνεῦμα υἱοθεσίας—πνεύματι ἡμῶν.

|| A similar illustration may be derived from 1 Pet. iii. 21, in which it is said *Baptism* doth now save us.

THE CHURCHMAN.

NEW-YORK, SATURDAY, MARCH 29, 1851.

NOTICE.

The 21st volume commenced on the 1st March instant. Subscribers in arrear are requested to transmit their subscriptions without delay, especially those whose bills have been received.

New York, March 15, 1851,

The Church, in the Gospels for the earlier Sundays in Lent, sets forth different acts of our Divine Lord, wherein He not only manifested His Divine power, but also relieved the wants and distresses of those who sought Him for relief. The miracle contained in that for the Fourth Sunday in Lent, records a stupendous exertion of Divine power in feeding a multitude of five thousand men with five barley loaves and two small fishes. It may well call forth our astonishment at His power and our faith in His goodness and truth, but it should also excite our obedience and lead us to sedk with devout and grateful hearts the remedy He has provided for our spiritual needs. "He is the bread of life," and He dispenses this bread to us in the Sacrament of the Holy Eucharist. To how many of those who hear this Gospel read, and who are filled, as they say, with astonishment and awe, may it be declared, "Labor not for the meat that perisheth, but for that meat which endureth into everlasting life, which the Son of man shall give unto you." If the indispensable obligation of receiving this Holy Sacrament by all those who hope for salvation were rightly estimated, we should not see the unhappy distinctions made between "*Communicants*" and other Christians, as though the former were a peculiar class who were discharging a sort of work of supererogation. It would be understood that upon all baptized Christians were the same duties imposed, the same obligations and responsibilities laid; that to all the same means of grace were offered, and the same strait and narrow way prescribed for attaining eternal life. It is the will, not the knowledge, that is wanting. Our Lord says "Do this," but those addressed refuse, because they are destitute of love, of faith, of a self-denying and self-sacrificing spirit. Some, and a large number, imagine that if this holy ordinance is neglected, they are exempted from living a righteous and holy life, and incur less responsibility than those who are Communicants. But the mandate of the Saviour is not thus lightly to be regarded; those who wilfully neglect His grace here offered, shall find an offended Judge and a righteous Sovereign. Others again, are deterred by timidity. They have a high sense of the awfulness of this sacrament and of their own unworthiness, and they delay reception till they shall think themselves worthy; but if this means, until they are free from sin, they must wait all their lives in vain. The most advanced Saint confesses himself "a miserable sinner" when he prostrates himself in lowly penitence before the altar of the Lord; he acknowledges "the burden of his sins to be intolerable," and asks for mercy only in the name of the Saviour of the world. But if by being worthy is meant to possess the qualifications required, faith, penitence, and charity, let the devotions and discipline of this holy season be used aright, and the heart and soul will be brought into ready and willing conformity to the will of God. The sorrowing soul will come for comfort, the hungering soul will come for strength, the thirsting soul will come to be watered with the streams of mercy flowing from the wounded side of the Lord of Life and Glory; the sense of humility and abasement will not be erased, but will be mingled with faith and love, peace and joy in the imparting of Himself, which is thus enjoyed by the faithful recipient.

Lenten Lectures at St. Paul's.

The third lecture of the course was delivered last Wednesday evening, by Rev. Dr. Higbee, on the Text,—

"Rend your hearts, and not your garments."

The Preacher commenced by saying, that prophet and people had long since passed away from the scenes where one had delivered and the other listened to the solemn warning. Their sins, their errors, their perils, had long since been forgotten. But the admonition of the Prophet, his warning, and its application to all humanity, still remain. They were as pertinent to our sins and errors, sorrows, dangers, hopes and fears, as to those to whom they were first addressed. That people, and all that succeeded them, whether they heeded, or neglected the call to repentance, have long since proved, in another world, its truthfulness and worth: it had been to them a savor of life or of death, and as with them, so with us.

We can heed or disregard, as we move quickly on to the great test, where the delusions of sin are forever dispelled, and change is unknown. It was a solemn reflection, that it was, in all probability, determined, that to many, there was to be no *repetition* of the warning of the Prophet, which they had heard on the first day of Lent. No more annual calls to repentance—no more forty days of fasting and prayer, between the present and the judgment day. This reflection warns us to heed the benign counsel while we may. The trial will be short—the ear will be soon closed to it, and the immortal spirit beyond its influence.

"Rend your hearts, and not your garments."—This was in allusion to the oriental custom of rending their garments, to testify their sorrow, This was the *ceremonial* of repentance, and utterly useless without the inward remorse it professed to express. The Prophet indeed *seems* to forbid the outward expression. But this was a peculiarity of the Hebrew style, to express the comparative value of things—the preference of one person or thing, over the other. That which was least esteemed being removed from that which was most esteemed,—"As Jacob have I loved, and Esau have I hated," or loved less. We must not therefore omit any true outward manifestation of repentance, for God has especially commanded such, but they must be the true exponents of our feelings. With the *form* we must have the *spirit;* with bended knee and mournful prayer, and protracted fast, we must have the contrite and broken heart.

There is not much danger of excessive devotion to forms at the present day. Men now have but little inducement to appear to others to fast, or to pray at the corners of streets, or to give alms publicly. But the men, addressed by the Prophet, were induced, by their national honor, pride of ancestry, their religion, and social position, to respect these forms and ceremonies. They procured for them respect, renown, social distinction, whether they were sincere or not. But not so now. Religious forms and ceremonies rather provoke odium, than praise from the world. Many well meaning but mistaken men suppose that in this age of progress, forms and ceremonies may well be dispensed with. But this idea widely diffused, would reduce religion to an abstraction, and banish it from the world. There is not now much danger of hypocrisy in the outward forms, but there is a stronger temptation, to quench the warmth of religion through the dread of forms, than to practise forms which represent no inward principle. But there was one exception to this general principle—that of the highest order of selfishness. The sagacious selfish man acts with prudence and foresight. He will forego present good, to secure a greater good in future; endure a present evil, to escape a greater coming evil. He never acts from impulse, or passion, or feeling, is never precipitate, but looks about, calculates the consequences, makes all believe him their friend; in advancing his own interest, professes or seems to be advancing that of others. He is scrupulously correct in dealing with the world, and observes all the proprieties of life. Such a man is praised, held up as a model of propriety, while he lives, and when he dies, the highest eulogy is written on his tomb Such a man is wise for this world.

Now add the prospect of another world. The same wisdom, sagacity, and self-denial, which prompted the selfish man to secure this world, will powerfully influence him to use the means to secure Heaven. When these means are pointed out, he will use them with the most marked fidelity. He will omit no fast, no prayer, no rending of the garments, no religious exercise, that may secure him the reward. And, as his far-sightedness tells him the inducement is mightier than any worldly claim, so will he be sterner, stricter, more prompt in the discharge of his religious duties, than even in his secular. He perceives the great value of another world in comparison with this. And if it become necessary, as it sometimes may, to sacrifice worldly to eternal interests, his prudence and sagacity will not allow him to hesitate for a moment. And there is no hypocrisy in all this. He believes, and feels what he professes. He acts for his highest interest. He does not, like a short-sighted man, limit his interests to this hour, or year, or life, but looks for the greatest good—for the longest time—for eternity.

Thus is such a man seeking the salvation of his soul, through pure selfishness—merely to shun a great evil and secure a great good for his own individual enjoyment. He deludes himself with the idea that he is doing good service through love to God, when it is love for himself alone. The service itself has no charm; he loves it not for itself, but for what it secures to him. Such a man cares little for the temporal or eternal welfare of any one but himself. The want of love to God and man stamps all that he does with the seal of death. He rends his garment, and not his heart, and at the great day, the emptiness of his formal observances will be seen, when he is weighed in the balance and found wanting. St. Paul supposes there would be such men, when he recorded for our admonition,

"Though I speak with the tongue of men and of angels, and have not charity, I am become as sounding brass, and as a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge, and have all faith, so that I could remove mountains, and have not charity, it profiteth me nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

The eloquent speaker closed his able and instructive lecture by saying in effect,—

That the renewing grace of charity quickens the heart to true repentance, and loads the hands with its fruits. It is the essence of the Christian's life here on earth, and the reality of Heaven Destitute of this, ceremonial, faith, works, are all dead, and we are dead before God.

The Funeral of the late lamented Rev. Dr. Ogilby took place on Monday afternoon last at Trinity Church in this city. The Rt. Rev. the Bishops of New Jersey and New Hampshire were present, and a large number of the clergy of this and the neighboring Diocese of New Jersey; together with many of the Trustees of the General Theological Seminary, and the Vestry of Trinity Church. A vast congregation of sympathizing friends and mourners filled every part of the noble edifice. The introductory sentences were read by the Rev. Dr. Berrian. The anthem was chanted antiphonally by the students of the Theological Seminary arrayed in two divisions in front of the chancel, and had a fine and solemn effect. Dr. Hodges presided at the organ and played with his usual masterly skill. The Lesson was read by the Rev. Dr. Turner. After singing the 3d, 4th and 5th verses of the 13th Selection, the Bishop of New Jersey ascended the pulpit, and delivered a most feeling, fervent and eloquent address. After a highly poetical exordium descriptive of the bliss of Paradise, and the dire effects wrought by the fall—death and all our woe; and the blessings procured by the incarnation, the death and the resurrection of our Saviour Christ. the preacher proceeded to a beautiful delineation of the life, character and services of the eminent servant of the Church whose mortal remains lay before him. He depicted truly and forcibly the many rare qualities which blended in rich harmony in his character; especially his conscientions devotion to study in early life and to the professorial and ministerial duties of his sacred office in later year. We shall be most happy to see this sermon in print, for we feel ourselves unable to give an adequate sketch of its excellence.

The interment took place at New Brunswick on Tuesday morning.

Foreign Intelligence.

The steamer *Franklin* from Havre, arrived at this port on Saturday last at 4 P. M., and the *Arctic* from Liverpool on *Sunday*, at 8 A. M. We have been put in possession of files a week later.

In the French Assembly after a warm debate and several divisions, the proposition of M. Creton for the repeal of the law ordaining the perpetual banishment of the Bourbons was postponed for six months by a small majority. This repeal was intended to prepare the way for bringing forward the Prince de Joinville as a candidate for the Presidency. He is still highly popular with a large portion of the nation. The items for the expenses of the French army at Rome had been voted by a large majority. The force is to be maintained at 10,000 men.

Some arrests had been made at Rome, and rumors of conspiracies and plots were frequent. The Austrian forces would, it was said, be increased.

A very stringent decree against the circulation or even possession of revolutionary pamphlets and other publications, has been issued by Radetzky at Verona; for the former offence the individual is to be *shot*, and for the latter imprisoned *in irons for five years.*

The three powers, Russia, Prussia, and Austria have demanded of Sardinia the expulsion of the Italian emigrants, the suppression of the liberty of the press, and the submission to the Court of Rome. The Sardinian government was making great preparations for the defence of the country; and will

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probably be supported by England and France, if subjected to such an outrageous attack.

In Switzerland the Federal Council have repealed the decree of July 1849, which made it obligatory on the Cantons to receive and harbor political fugitives; and have confirmed the late decrees respecting the confinement and expulsion of fugitives.

Rangoon had been reduced to ashes, on the 28th January, by a tremendous conflagration, which consumed 2,000 houses, being of wood and of the most combustible character.

The most important news from England is the restoration to power of Lord John Russell and his whole cabinet. The Queen finding that neither Lord Stanley nor Sir James Graham could form a new ministry sent for the Duke of Wellington, and was advised by him to take the step of recalling her former advisers. This was stated by Lord John in the Commons on Monday, the 3d inst., and he announced their resumption of office, while he declined saying what plans they would adopt. The next morning he called a meeting of the liberal members, and explained to them the difficulties of his position and the designs of the Protectionists to undo all that had been done of late years in the way of free trade, and recommended union, &c. &c. He said he should go on with the Papal bill, which the Irish members declared they would oppose, even if it utterly overthrew the ministry.

On Friday evening, the 7th inst., he made a full statement in the house, and declared his intention of proceeding with the Papal Bill. The *Commercial Advertiser* supplies the following sketch of the performances from the *Times*:—

Lord John Russell announced the plans of the reinstated Government with reference to its measures. After saying that the Secretary for the Home Department would explain the proposed alterations in the ecclesiastical titles assumption bill, and move the adjournment for a week of the order of the day for its second reading, he added:—

With respect to the general state of business, I may say that, there having been a considerable interval during which no public business has been done in this House, it is desirable we should proceed with the estimates for the year as soon as possible, and therefore I propose that the House shall consider the navy estimates in committee on Monday. It is also necessary to take some votes for the army and ordnance, especially the vote for the number of men in order that the House may renew the mutiny bill, which expires on the 21st of April. It is not my intention to ask the House to come to any vote upon the income tax until Monday, the 24th inst., and on the preceding Friday, the 21st, my right honorable friend, the Chancellor of the Exchequer will state any alterations and modifications he may mean to propose in the financial measures of the Government. I do not know that I have anything further to state respecting the business before the House and, therefore, I will conclude by moving that the House at its rising do adjourn to Monday. Agreed to.

The Times gives the following summary of the proposed alterations in the Papal aggression or ecclesiastical title assumption bill It will be seen that so far from making the bill more stringent, as Lord John Russell was said to have declared his intention to do, it has been cut down into an 'unambiguous declaration of Parliament, embodying a national protest.' The indications are that in its present form it will satisfy no parties.

Sir G. Grey proceeded to explain the modifications and alterations which the Government proposed to make in the bill. Reviewing these objections, he pointed out, in the first place, the inexpediency of Lord Stanley's proposal, to refer the whole subject to committees of inquiry, which instead of allaying would keep alive agitation. Another proposal, that Ireland should be excluded from the bill, had been reconsidered by the Government, and that reconsideration had only confirmed them in the conviction that it would be wholly inconsistent with their duty to consent to such exclusion.

At the same time he admitted that there was a wide practical difference between the circumstances of Ireland and those of England and Scotland; and it was this distinction, he observed, which constituted the main difficulty of the Government in dealing with this subject. Owing to the peculiar circumstances of Ireland, the bill, as it now stood, would, without intending it, interfere with the purely spiritual practices of Irish Roman Catholic prelates in relation to ordination and collation of priests; and in regard to bequests, with practices which had been long sanctioned; and, this being the case, without attempting to make alterations in this part of the bill, which might create new difficulties and yet fail in the object, the Government had come to the conclusion to propose in committee the omission of the second and third clauses altogether. The bill would then be an unambiguous declaration of Parliament, embodying a national protest, against the assumption of these titles. After a few further explanations upon subordinate points, Sir George, purposely refraining from a discussion of the merits of the measure, moved that the order of the day be deferred until Friday the 14th inst.

In the House of Lords on Monday, 3d March, Lord Brougham implored Her Majesty's Government not to proceed with the anti-Papal Bill, but to be content with resolutions of the two Houses.

Of course during the ministerial *interregnum* no business was done.

There is no truth in a report which had obtained extensive circulation that the Rev. Mr. Bennett was to be elected to the Scotch Bishopric of St. Andrews to be vacated by the resignation of the venerable Bishop Torry.

The Scotch Bishops have petitioned Parliament against the Bill in its present form as unjustly exposing them to its penalties. A subscription is being raised by the the Churchwardens of St. Paul's and St. Barnabas's assisted by a committee, to present a testimonial in money to the Rev. W. J. E. Bennett; and it is variously estimated at from £10,000 to £20,000.—*English Churchman.*

It is said that an Independent member of Parliament is about to give notice of a motion for an address to the Queen that the Attorney-General may be directed to prosecute Dr. Wiseman for a misdemeanor.—*Ibid.*

Ireland.—Twenty-one out of the twenty-eight of the Irish Roman Catholic Prelates assembled in Dublin, yesterday week, to consider the course they shall take in reference to the Ecclesiastical Titles Bill, when they agreed to the drafts of addresses to the Queen, to the House of Commons, and to the Roman Catholic people of Ireland. The conference was continued on Wednesday and two following days, when four Roman Catholic Archbishops were commissioned to cross the Irish sea and "seek the privilege of presenting the addresses to the Queen at the foot of the throne." In their address to the people, after stating that the precise nature of the Ecclesiastical Titles Bill will be explained in a legal opinion to be annexed to the address, (various obstacles, however, appear to have prevented Mr. Thomas O'Hagan, Q. C., from having the opinion ready), the Bishops thus describe the Ministerial measure:—

"For us, suffice it to say that the measure we are treating of tends to annoy, disorganise, and crush the Catholic hierarchy; to annul its acts of jurisdiction; to fetter and impede, as much as possible, the exercise of that ministry by which the truths of revelation are proclaimed, and the mysteries and sacraments of religion are imparted; and grievously to injure, if not to destroy, those noble charitable institutions which are the glory and the blessing of the land, and which are maintained, as they have been established, by the free offerings of the faithful. The blighting effects of this penal law, if adopted, will be felt by the orphan that is now sheltered in the bosom of Catholic benevolence, and by the destitute sufferer on his death-bed."

This address is signed by the whole hierarchy, twenty-eight in number. Dr. Vaughan, as Vicar Capitular, standing sponsor for the diocese of Killaloe, vacant by the death of Dr. Kennedy. It is a noticeable fact, that with the exception of the notorious Dr. M'Hale, all the Bishops have studiously avoided affixing the titles of their territorial sees to their names, and that we have Paul Cullen, D. Murray, and M. Slattery, followed by John, Archbishop of Tuam.—*Guardian.*

The *Scottish Ecclesiastical Journal* will not believe that Lord John Russell intended to include the Scotch Bishoprics in his measure, because his letter to the Bishop of Durham contains the explicit declaration that "it is impossible to confound the recent measures of the Pope with the division of Scotland into dioceses by the Episcopal Church.—*Ibid.*

Dr. Gillies, the Roman Catholic Bishop of Edinburgh, has addressed a letter to the Earl of Arundel and Surrey, on the peculiar position of the Papists in Scotland, contending that there are no justifiable grounds for including them within the provisions of Lord John Russell's bill. His point is, that there is no royal supremacy to be violated in Scotland.—*Ibid.*

An address has been presented to the Bishop of Bath and Wells from a "Committee for the defence of the Protestant Faith," in which the memorialists observe that—

"They have seen with thankful satisfaction that several Prelates of our Church have publicly recognised the danger of those Tractarian principles and practices of which they complain; that they are not aware that his lordship has hitherto distinctly expressed a similar recognition; and that it would, in the highest degree, tend to reassure the confidence of the laity to be informed that his lordship sympathised with their alarm, and would exert his authority for the repression of those things which have given offence to many sincere churchmen in his diocese."

To this memorial the Bishop replied as follows:—

Palace, Well, February 27th, 1851.

My dear Sir,—"I have the honor to acknowledge the receipt of your letter of February 24, accompanied by an address to myself, from an association of persons calling themselves 'The Lay Members of the Old Town Local Committee for the Defence of the Protestant Faith,' of which you state yourself to be the chairman; a document which it would be as improper in me to receive as it is for the association to issue. To yourself I feel it must be needless to point out the great impropriety which attaches to any self-constituted body of persons, addressing themselves in a tone of dictation towards one to whom the government of the Church in this diocese has been lawfully committed. And I cannot but think it would be well if you were to place before such association, at any future meeting, that it is not their duty, as members of the Church of England, to be parties to any such address to their Bishop.

"I have the honor to remain, yours faithfully,
"R. Bath and Wells."

"To J. Hippisley, Esq." *Ibid.*

A case, submitted to Dr. Adams and Mr. Badeley by the parishioners of St. Barnabas, Pimlico, is published in the *Chronicle* of this morning. Those eminent counsel are of opinion that no course was open to the parishioners by which they could legally retain Mr. Bennett in his cure, or for compelling the Bishop to state his reasons for considering Mr. Bennett unfaithful to the Church of England. They then give the following opinion in regard to certain practices:—

"1st. That in celebrating the Holy Communion the proper position of the priest is in strictness on the west side of the altar. We think that the words of the rubric, 'standing before the table,' imply this, whether we refer to the words themselves, or to the purpose for which the rubric professedly uses them. And as the whole of this rubric which precedes the prayer of consecration is one sentence, the words, "standing before the table' appears to us to be applicable to the words, 'shall say the prayer of consecration,' as fully as they are to those preceding. And as the subsequent rubric in connection with this prayer require those very things to be done during the prayer for which the position of the priest 'before the table' is expressly ordered, the intention appears to be that he shall remain there till the prayer is ended and these ceremonies are performed. It is obvious that his placing himself at the north side of the altar would in general be far less convenient for the due and orderly fulfilment of those directions than his continuance 'before' it; and if that had been the intention of the framers of these rubrics, it would have been quite as easy for them to have stated it, as it was to require him to 'stand at the north side of the table,' at the commencement of the service; and as the only direction for the position of the priest in connexion with this prayer, is that of 'standing before the table,' we think that he cannot properly take any other. There can be no doubt that his 'breaking of the bread before the people,' and 'taking of the cup into his hands,' are not incompatible with this position, and that while these things may thus be performed with equal 'decency,' they may be generally 'with the more readiness.' With respect to the assistant clergymen kneeling on the steps at each side of the officiating priest, we see nothing in this either illegal or improper. Although in the absence of any specific directions upon the subject in the rubric, we think it is competent to the Bishop to place these clergymen differently, if he deems it worth his while to do so. As to the second and third of the practices mentioned in the points referred to in the third question, we are of opinion that the not giving the cup into the hands of the communicants, and the not delivering the bread into their hands, are violations of the rubric, which are only excusable on the ground of necessity; as, for instance, when any communicant is infirm, and there might, therefore, be danger of some accident or indecency from the contrary practice. The language of the rubric is express as to 'delivering the bread into the hands' of the communicants, and it is difficult to see how the delivery of the cup (not the wine, nor the sacrament of the blood; as in the rubric of Edward the Sixth's first Prayer-Book,) can be performed unless by giving it into the hand of the communicant. With respect to the fourth point, we are of opinion that there is nothing illegal nor reprehensible in a preacher's commencing or prefacing his sermon in the name of the Holy Trinity. It is entirely quite as lawful as the use of any collect or prayer before the sermon, or doxology after it. Neither of these being enjoined, and any prayer before the sermon being, as it seems to us, really inconsistent with the rubric in the only part of the Prayer-Book where a sermon is ordered, while the words, "In the name of the Father, and of the Son, and of the Holy Ghost," may be introduced as part of the sermon itself, just as the doxology often is at the close, in which case it is more strictly legal than a prayer, and the use of it is clearly no ecclesiastical offence. If the other clergy present choose to stand up and cross themselves while these words are uttered, we are not aware of any law which they offend by such a practice."—*Guardian.*

We are informed that letters have been received, a few days since, from Sydney, which state that the Conference of the Australasian English Church Bishops met at Sydney on the 1st of October, last year, at the Cathedral, for Divine service and holy communion. Six Bishops, sixteen clergy, and others, the Metropolitan of Sydney, the Bishops of Newcastle, Melbourne, Adelaide, Tasmania, and New Zealand. The letters speak of the plain and genuine hospitality of the Bishop of Sydney, and of the happy and friendly meeting—the Bishops seem to have preached in turn, and the people are spoken of as having been urgent to hear them. The Bishops were received with marked attention on all sides. Of the nature of the matters discussed in conference, nothing is said. Bishop Selwyn is spoken of as a noble fellow, and as having preached a solemn and most impressive sermon. There was a public meeting of the 29th October, crowded to excess, and the people anxious to see and hear the six Bishops. The object of the meeting was to support the Bishop of New Zealand's mission to several islands within his diocese—some of which he had visited, and others he was desirous of visiting, with a view of bringing some of the natives to his college, where he has several trained from childhood, and employed in different trades. In the evening of the 29th, as one result of the meeting, a gentleman rose and proposed an immediate subscription to provide the Bishop of New Zealand with a suitable vessel for visiting these islands in the South Seas, as his present vessel of 20 tons is considered unsafe. All these points show progress in the good cause of the Church of England. The meeting of the Australasian Bishops appears to have broken up on the 31st October, when the Bishops of Melbourne and New Zealand embarked for their respective dioceses. The Bishop of Adelaide was to go on board ship within a few days of the 31st October.—*Ibid.*

We have been favored with the follow ing document from the Rev. Secretary of the *Society for the Propagation of the Gospel*, which will prove interesting to our readers:—

At the Annual Meeting of the Society for the Propagation of the Gospel, *held on Friday, Feb. 21, 1851,*

The following Report was read and adopted:—

The Society for the Propagation of the Gospel having, through the mercy of Almighty God, been permitted to complete the labors of one hundred and fifty years with no small measure of success, earnestly invites all who feel an interest in the Missionary operations of the Church of England, to join in celebrating, with thanksgiving and prayer, its third Jubilee.

To this end the Society recommends.—That the time of celebration extend through an entire year commencing June 16th, 1851, being the Anniversar, of the day on which the Charter was signed.

That, by permission of the Dean and Chapter, the opening of the Jubilee year be celebrated in Westminster Abbey, on Monday, June 16th, 1851, by Divine Service, with Holy Communion, and that the members and friends of the Society be specially invited to attend.

That a Public Meeting of the Society be held in London on the following day (*Tuesday*) with a view to increase the interest of all classes in the religious condition of the British Colonies, and the Missionary work of the Church.

That the District Secretaries in connexion with the Society be invited to attend a Special Meeting, at 79 Pall Mall, on Wednesday, June 18, at 11 A.M. to make arrangements for forming local Jubilee Committees.

That endeavors be made to procure as many of the London churches as possible for Sunday, June 22nd, in order that Jubilee Sermons may be preached in various parts of the Metropolis on that day; and that preachers for such churches be specially provided by the Society, if so desired by the Incumbents.

That the ordinary celebration of the Anniversary of St. Paul's be fixed for some convenient day subsequent to June 16th.

That the Deans and Chapters of the several Cathedrals in Great Britain and Ireland be requested to allow Jubilee Sermons to be preached in their Cathedral Churches, on such day, during the present year, as they may deem most suitable for a Diocesan Celebration of the Society's Jubilee.

That on the First Sunday in Advent (Nov. 30th), or on any other convenient Sunday, the Jubilee be celebrated in every Parish Church where the permission of the Incumbent may be obtained.

That the Bishops of the various Colonial Dioceses, and all other Bishops in communion with the Church of England, be informed forthwith of the arrangements for the celebration of the Jubilee at home; and that they be respectfully invited to unite with the Society in celebrating the same in their several dioceses, in such way as they shall deem expedient.

That a brief historical account of the Society's past operations be prepared, and that a series of Colonial and Missionary publications, together with some devotional tracts suitable to the occasion, be drawn up, under the superintendence of the Secretary.

That a Special Jubilee Fund be opened, which shall be appropriated, at the option of the contributors, to one or more of the following objects:—

a. Extension of the Episcopate abroad.
b. Education of Missionary Candidates.
c. Emigrants' Spiritual Aid Fund.
d. General purposes of the Society.

J. B. Cantuar.

Death of Joanna Baillie.—We regret to announce the decease of Joanna Baillie, the poetess. Born in the year 1762, in the manse of Bothwell, near Glasgow, of which her father was minister, her great age connected her with a period signalized by the most remarkable events, and equally so by the great intellectual impulse which then leavened the social mass. Several of her dramas have been acted. John Kemble and his gifted sister sustained the chief characters of De Montfort upon several occasions, and the elder Kean selected the same tragedy for one of his benefit nights. The "Family Legend" obtained a considerable run in Edinburgh, where Sir Walter Scott, the warm friend and great admirer of Joanna Baillie, exerted himself with all that generous feeling which distinguished his character to promote its success. He wrote a prologue to this tragedy, while the author of the "Man of Feeling" contributed the epilogue. The "Separation" and "Henriquez" have in more modern times been acted; but the writings of Joanna Baillie are rather adapted for reading than the stage. Though her fame tended greatly to draw her into society, her life was passed in retirement. It was pure and moral in the highest degree, and was characterized by the most consummate integrity, kindness, and active benevolence.—*English Paper*

Letter from an English Bishop.—We have been allowed to peruse a letter from a distinguished Bishop of the English Church to one of our own and to make some extracts from it, which we insert with much gratification. After mentioning that a Protest had been prepared and adopted, and deposited *in perpetuam memoriam* in the archives of the Diocese, it proceeds:—

"The Diocese contains at this time about 591 benefices with cure of souls, which are served by 547 Incumbents, who are assisted by 261 Curates. Of this total number about 40 Incumbents must be left out of calculation as being prevented from taking part in such an act by insanity, extreme sickness, absence, age, or ascertained causes.

"There remain 507 Incumbents. Of these 393 have signed the Protest; 43 have declined to sign it and have stated to me their "reasons," which are such as these:—

"(1.) That in it this act of the Roman See is protested against as schismatical, not as 'Anti-Christian.'

"(2.) That to embody as it does all the doctrinal protests of the English Articles, is an insufficient protest against the corrupt doctrines and idolatrous practices of Rome.

"(3.) That the English Church is in it declared to possess a succession of orders from the Apostles. [!!!]

"(4.) That the Protest does not contain sufficient Scriptural or doctrinal teaching to instruct ignorant Protestants.

"(5.) Because it does not set forth corruptions and divisions which exist among ourselves.

"(6.) Because it claims, as on our side, the judgement of the Holy Church Universal [!!!]

"Adding then the 43 who for some or all these reasons have declined to sign; and abstracting those before mentioned as incapacitated, there remain unaccounted for from the whole Diocese, 71 Incumbents.

"The Protest has been signed by 242 Curates, and other clergymen resident and officiating in the Diocese—in all by 632 clergymen.

"Eighteen Curates have not signed for the reasons above referred to.

"Since the Protest was adopted and made public, a large number of lay communicants and other laymen have subscribed and are subscribing their assent and consent to the Protest of the Clergy."

We rejoice in this proof of the general soundness and orthodoxy of the Clergy of the Diocese, and are persuaded it may be taken as a fair sample of the general state of opinion in the Church, notwithstanding the occasional deflections to *Rome* on the one hand or *Geneva* on the other, which occasionally occur; it will also give an idea of the extent and strength of the English Dioceses.

At a meeting of the Wardens and Vestry of Grace Church, Middletown, Orange County, N. Y., held February 17th, 1851,

The resignation of the Rev. G. W. Timlow (on account of ill health) as Rector of the Church having been presented and read, the following resolutions were unanimously adopted:

Resolved, That his devoted piety in the cause of the Church, his zeal in the promotion of truth, his faithful watchings and able teachings, his tender solicitude for our present and future being, and his uniform kindness and goodness during the period he has been Rector of this Church, has so endeared him to us and the parish under his charge, that it is with unfeigned sorrow we are compelled to accept the resignation of the Rev. G. W. Timlow as Rector of this Church.

That he will take hence with him our sincere thanks for the zeal, ability, faithfulness, kindness and goodness with which he has discharged his duty while with us, and the warmest wishes and most fervent prayers of our hearts for his speedy restoration to health, his future prosperity and happiness in life, and a never-ending felicity beyond the grave in the home of the just made perfect.

Resolved, That these proceedings be entered in the records of the Church, and a copy given to Mr. Timlow. (Signed) Elisha P. Wheeler,
S. R. Martine, Clerk. Sen'r Warden.

A friend has furnished us with a careful report of Dr. Banning's Lecture on the Voice, which will be found on the first page, and contains some valuable suggestions.

General Theological Seminary.—The Rev. Isaac Pardee, Rector of the Church of the Redemption in this city, sailed for Liverpool, last week, in the packet ship Constellation, on leave of absence for some months. We are requested to give notice that all letters intended for the Secretary of the Board of Trustees of the General Theological Seminary, are to be addressed to the Rev. J. M. Wainwright, D.D., who has been appointed by the Standing Committee of the Seminary, Secretary *pro tem*, and has kindly consented to act as such during Mr. Pardee's absence.

New Publications.

The Edinburgh Review, for January, has been republished by Messrs. L. Scott & Co. Contents: 1. *English Socialism* and *Communistic Associations*, a review of "Alton Locke," written, strange to say, by a clergyman of the Church of England, of the Maurice and Hare school, and other works on the subject, with a defence of the modern school of political economy; 2. *The Struggle of Italy*; 3. *Devon and Cornwall*, an agreeable notice of a new Hand-book of those counties with a good suggestion for home tours; 4. *Sewell's translation of Horace* is unmercifully dealt with, and if the specimens given are fair average, we must say that the forte of that excellent divine does not lie in this species of literature; 5. *Lord Campbell's Lives of the Chief Justices* will be perused with profit, as it gives a good sketch of the most eminent of the English Bench; 6. *Lord Holland's Foreign Reminiscenses*; 7. *Kings and Popes*, with a clear view of the Sardinian question; 8. *The Menace of War in Germany*; 9. *Lord Clarendon's Administration*, which of course is highly lauded. The papers on continental affairs are powerfully written on the popular side, and should be read in connexion with those in the other Reviews to assist the reader in understanding the fact and principles in controversy.

The North British Review, for February, has also been issued by the same firm. Contents: 1. *British and Continental Ethics and Christianity*, animadverts very justly on the separation which has been made between the two, and shows their strict connexion, and the dependence of the former upon the latter: an abstract is given of the systems of *Schleiermacher and De Rothe*; 2. *Rome and the Italian Revolution*; 3. *Philip Doddridge*, an attractive view of the life and writings of that excellent man, with notices of his friends and contemporaries; 4. *Literature and the Labor Question*, with an examination of Mayhew's new work and Alton Locke; 5. *Neander*: the character of his writings and especially his historical theory are fairly pointed out, and the very eulogiums of his reviewer show that it is exceedingly defective and inconsistent with the true idea of the Christian Church; 6. *Gold Mines*, an article truly dazzling with gold, silver, diamonds, and other precious commodities; 7. The Remains of *A. H. Hallam*, the lamented friend of Tennyson, which are made the subject of an article written with much delicacy and feeling. 8. *The Social Position of Woman*, exhibits her true sphere of action and proper methods of mental and moral culture, while it properly castigates the 'rights' and "equality" theory. 9. *Lyell's Travels in North America* is highly praised, while some of its objectionable features are not noticed. The Receiver strangely states that the doctrinal system of the Church of England is *Calvinistic*, an absurdity so thoroughly exploded, that is strange how any candid or well informed writer can assert it. On the whole this is a very fair number and will repay the attentive reader.

No, 15 of Stephen's Farmer's Guide has also been published by them. The principal subjects are, the Pasturing of Cattle and Horses, Shearing Sheep, Weaning Lambs, and Hay Making. This valuable work is rapidly approaching its completion and should be in the hands of every agriculturist.

We have perused with much pleasure Prof. R. Johnson's Matriculation Address to the Students of the General Theological Seminary. It is sound in tone and genial in spirit, and adapted to produce a dutiful and trusting disposition of mind in those who heard it. A portion of the discourse will be found on our first page.

Nos. 24, 25 and 26 of Byrne's Dictionary of Mechanics, &c., published by Messrs. Appleton, have appeared. The more important articles are *Lamps*, (luminously treated), *Lathes, Lead, Lenses, Lime, Lithography, Locomotive Engines*, occupying about 40 pages with numerous cuts, and *Looms*. There are upwards of 150 illustrations in these three numbers.

We also acknowledge the receipt of Nos. 255–258 of Littell's Living Age; among the selections will be found the article *Doddridge*, from the North British; an able one on the Military Crisis in Europe, from the *United Service Magazine*; *London in* 1851, from Fraser; notices of Mrs. Browning's Poems, *Arther H. Hallam's Remains*, and *Samuel Lover*; *Heyne*, the celebrated German critic; *an Australian Squatter's Life*, from the *New Monthly*.

Narrative of Certain Occurrences at the late Special Convention of the Diocese of New York, appears ander the signatures of Rev. Dr. Taylor, Rev. Mr. Bedell, Hon. J. C. Spencer, Judge Sandford, and gives a statement of the proceedings in the *Conferences* out of the Convention, and their abortive results.

The United States Railroad and Steamboat Journal, for March, is published by Messrs. Holbrook & Co., 114 Nassau-street, New York. It gives a full account of all the Railroad and Steamboat routes in the United States, distances of places on those routes, times of starting, fares and all other matters important for travellers. It is published monthly and will be found invaluable for the traveller. As the season for locomotion is rapidly approaching we are glad to mention this useful publication.

The Sailors' Magazine, for April, has been received. Also the reprint of Blackwoods Magazine, for April, and the Dollar Magazine.

A number of book notices which we had prepared are unavoidably deferred.

Diocesan Intelligence.

New York.—*Episcopal Acts by the Bishop of New Hampshire at the request of the Standing Committee.*

Third Sunday in Lent, March 23. A. M. In St. Paul's Church, South Brooklyn, Morning Prayer was read by the Rev. Jacob W. Diller, Rector of St. Luke's Church. The Bishop said the Ante-Communion Service, preached, and confirmed *ten* persons. The Rector, the Rev. Isaac P. Labagh read the preface.

P. M. In St. Mark's Church, Brooklyn, the Rev. Dr. Lewis read Evening Prayer, the Bishop preached, and confirmed *sixteen* persons. The preface was read by the Rev. Francis Peck, of the Diocese of Rhode Island, the officiating minister of the parish.

Appointments by the Standing Committee for the Visitation of the Bishop of New Hampshire.

Fourth Sunday in Lent, Mar. 30,	A. M.	Zion, New York.
	P. M.	Christ.
	E.	Epiphany.
Fifth Wednesday in Lent, Ap'l 2,	P. M.	Ascension
	E.	Calvary, Williamsburgh.
Fifth Friday in Lent, April 4,	P. M.	Christ's, North Brooklyn.
Fifth Sunday in Lent, April 6,	A. M.	St. George's, N. Y.
	P. M.	Holy Communion.
	E.	Emmanuel.
Sixth Wednesday in Lent, April, 9,	A. M.	St. Peters.
	E.	St. Andrews.
Sixth Friday in Lent, April 11,	P. M.	Grace, Brooklyn.
	E.	All Saints, N. Y.
Sunday before Easter, April. 13,	A. M.	St. Paul's, New York.
	P. M.	Annunciation.
	E.	St. Thomas's.

Maine.—*Episcopal Acts.*

On Monday, the 10th inst., in the parish of Grace Church, Bath, after evening prayer the Bishop confirmed four persons. The evening service was read by the Rector, the Rev. Mr. Gardiner; and the sermon, on Heb. vi. 1, was by the Bishop.

On the morning of Tuesday, the 14th, at St. Paul's Church, Brunswick, the Rector, the Rev. Mr. Croswell, read morning prayer, and the Bishop preached on Proverbs, xxv. 12.

On Wednesday the 12th, and Thursday the 13th, the Diocesan Board of Missions was assembled, in the parish of St. Stephen's Church, Portland. On Tuesday evening, prayers were read by the Rev. Mr. Goodwin; and the Rev. Professor Goodwin preached on Matt. vi. 12. On Wednesday and Thursday mornings, after morning prayer, a word of exhortation was spoken by several of the clergy. On Wednesday afternoon, prayers were read by the Rev. Mr. Slattery; and a sermon was preached by the Rev. Mr. Smith, on Gen. vi. 3. On Wednesday evening, prayers were read by the Rev. Mr. Burgess, and the Bishop preached on Mark ix. 43—48. On Thursday afternoon, evening prayer having been read by the Rev. Professor Goodwin, the Rev. Mr. Croswell preached on Mark xvi. 16; and three persons received confirmation. The closing services were on Thursday evening, when missionary addresses were delivered by the Rev. Messrs. Pratt, Goodwin and Smith, The Right Rev. Bishop Southgate, and the Bishop of the Diocese.—*Christian Witness.*

W. New York.—*Bp. DeLancey's Visitation.*—On Sunday, March 9, Bishop DeLancey visited St. Paul's Church, Waterloo, preached, and confirmed *three* persons.

In the afternoon the Bishop visited the Sunday School, and briefly addressed the scholars after they had been catechised by the Rector.

At the evening service the Bishop preached.—*Gospel Messenger.*

Indiana.—The Rt. Rev. Bishop Upfold made a visitation of St. Stephen's Church, New Harmony, on Thursday, Feb. 27th. This is a vacant parish.

On Sunday, March, 26th, the bishop read prayers, preached, and administered the Holy Communion; and in the afternoon read prayers, baptized *six* children, preached, and administered the rite of confirmation to *two* persons. The days preceding Sunday were devoted to visiting from house to house. On Monday the Bishop left New Harmony on his return to LaFayette.—*Banner.*

Illinois.—*Organization of a Church Extension Society for Illinois.*—On Sunday night, February 9th, according to notice, a meeting of churchmen was held in Trinity Church, Chicago, for the purpose of organizing a Society to aid feeble parishes, and extend the Church through the Diocese. The house was crowded in every part. All the city clergy (5) were in the chancel, and the sermon was preached by Rev. Mr. Akerly, of Milwaukie, from Mark xvi. 15. After the regular services were over, Rev. Mr. Unonius called the meeting to order by nominating Dr. Rutter as Chairman, and F. Hatheway as Secretary. The Constitution was submitted by J. W. Chickering. It specifies the object, the means of procuring funds, and the administration. It was adopted, and a Committee appointed to nominate permanent officers. The following gentlemen were chosen:

President—John Rodgers: *Vice Presidents*—J. H. Kinzie, J. Brinckerhoff, R. P. Von Sceneidau, R. Taylor; *Corresponding Secretary*—H. W. Zimmerman; *Recording Secretary*—J. S. Reed; *Treasurer*—D. W. Lee; *Board of Directors*—Rev. R. H. Clarkson, Rev. C. E. Swope, Rev. G. Unonius, Rev. D. Chase, E. H. Sheldon, J. W. Chickering, P. Von Sceneidau, D. J. Ely.

Several resolutions were offered, and great interest and enthusiasm was manifested. Several hundred persons gave in their names as members; and the friends of the Society confidently looked for a large income the first year, and an increasing one thereafter. The proceeds are all to be given to the Diocese of Illinois, to such points and in such sums as the Board of Directors shall determine. The clergy and laity from every parish united most heartily and zealously in the project. There is but one mind and one soul, and it must succeed.—*Ibid.*

Pennsylvania *New Missionary Organization.*—We have seen, with some surprise, an announcement bearing the above title in the Episcopal Recorder. We merely, for the present, chronicle the event as one worthy of attention. The Recorder says—

"A Diocesan Society has been formed in Philadelphia, after much prayer, free discussion, and mature deliberation. We publish below the Constitution of the Society, from which it will be seen that it does not in the least conflict with the Domestic Missionary Board; on the contrary, it proposes to be an important and valuable ally, to aid in the great work of spreading the polity, doctrines, and blessings of the Church we love, to regions and people that are strangers to them."

This Society is called "The Episcopal Missionary Association for the West." The annual meetings of the Association, according to the Constitution, are to be held "during the Session of the Diocesan Convention."

We would be glad to know how to reconcile the statement, that this "New Missionary Organization" "does not in the least conflict with the Domestic Missionary Board, with the following *apparently* conflicting facts.

1. The objects of the Association are thus stated:

"The objects of this auxiliary are twofold.—*First*, to select men imbued with the true missionary feeling—a self-renouncing, Christ-honoring, Church-loving spirit; and, *secondly*, to provide for them an adequate support.

2. The Preamble to the Constitution declares—

"*Whereas*, the present appliances and resources of the Committee for Domestic Missions of the Board of Missions of this Church, however judiciously employed, are believed to be insufficient for the obtaining and due maintaining of an adequate supply of Ministers well qualified for the work."

3. Article fourth of the Constitution says—

"It shall be the duty of the Treasurer to receive all moneys entrusted to this Association; to transmit them (under instruction) to the Treasurer of the Committee for Domestic Missions of the General Board."

The little parenthesis "(under instruction)," meek and quiet as it seems, has great significance. There is a wide difference between the occasional designation by individuals of their contributions, and the instructions of a regular organization assuming a Diocesan character, which, so far as it has power, deprives the Missionary Board of all free agency, by selecting for them the *stations* to be occupied, the men to fill them, and the means to be applied for this purpose. The second article of the Constitution reads thus—

"It shall be the duty of the Committee of Correspondence to acquaint themselves with the most promising points for Missionary efforts in the West; to seek out devoted and efficient ministers who may be induced to occupy them; to make arrangements for their support, and to communicate with the Committee of the Board for Domestic Missions respecting places, men, and means."

When to the above considerations is added the significant fact, that a *certain class of our Clergy* have not been invited to take any part in these proceedings, the report of which has only been made through the columns of the Recorder, we must be thought to be especially dull if we discover not a peculiar meaning in this movement, which is well called a "New Missionary Organization."—*Ibid.*

New Church Hospital.—We are happy to learn from the *Banner* that active end vigorous measures are being in progress for this exeellent object in the city of Philadelphia. A large meeting of clergy and laity was recently held at the call of the Bishop, and the proceedings were marked by great earnestness and unanimity of feeling.

The Oregon Mission Meeting was held on Sunday evening, as advertised, but in consequence of a disappointment in not receiving the Report of the Proceedings till too late for publication, we are compelled to defer them till next week.

To Correspondents.

"Songs of the Heart," "J. M. H." and "Aial" are received, and shall appear soon.

R. P. Williams, St. Louis, has come to hand. We will answer soon. Rev. C. Waters and Sands' Mills P. M., have been received—the papers have been regularly mailed every week. We have despatched the missing ones as desired.

Died.

In Schenectady, on the 14th inst., after a short illness, of congestion of the brain, Wm. B. Walton, Esq. cashier of the Mohawk Bank, aged 56 years.

The deceased was the eldest brother of a family which has for a long series of years been ardent in their attachment, and zealous in their devotion to the Church. A worshipper from his boyhood in St. George's Parish, an efficient and faithful member for many years of its Vestry, and a warm-hearted and generous friend of its interests, he has left a vacancy which cannot be easily supplied. A kinder parishioner no Rector ever had; a more universally beloved member no congregation was ever called to mourn. Of his character in other respects, the following, from the Schenectady Cabinet, presents a notice, to which every heart in the community has responded.

"His sudden and unexpected death has shed a gloom over our city, for no individual has ever lived among us more universally beloved, or more sincerely lamented. As an officer of the Bank he was efficient, kind and obliging; but as a citizen his character stands pre-eminent; his social qualities, his friendly disposition and suavity of manners, attracted the love and esteem of all who knew him; the needy never called on him for help in vain, for they always left his mansion with grateful hearts. Many a poor family will bewail the loss of their constant benefactor; his grave will be watered with the tears in their hearts, treasured up with many endearing mementos, and ever kept warm and fresh in the sweet remembrance of his many virtues.'

Notices.

LECTURESHIP OF THE CHURCH OF THE HOLY PROPHETS.

New York Society Library, corner Broadway and Leonard street, Rev. John Grigg, Rector.

To-morrow evening at 7½ o'clock, the Lecture will be upon "the superiority of Christ's Kingdom, the Church—to all earthly governments. All are invited. Seats Free.

☞ The Mariners Family Industrial Society, will hold their Annual Meeting on Friday, the 23d instant, at 3 o'clock, P.M, at the Society's rooms, No. 322 Pearl st.

Members who have not paid their subscription, are requested to bring them in that time.

W. E. Perry, Sec.

ANGLO-AMERICAN FREE CHURCH OF SAINT GEORGE THE MARTYR.

The services of this Church will be held on Sunday next, (23d inst.) and thereafter every Sunday, in a large room at No. 67 Greenwich st, nearly opposite the office of the British Protective Emigrant Society.

Service in the morning at half past 10 o'clock, and in the afternoon at ½ past 3 o'clock.

British emigrants desiring Pastoral services, will leave their address at the above place, or at the office of the above Society. Feb 22 tf.

Acknowledgments.

FOREIGN MISSIONS

The Treasurer has received, since acknowledgement of Mar. 17, the following contributions, viz.:

St Anna's, Fishkill Landing, 45 53; Christ, Cooperstown, half 10; W P S, Norfolk, Va, 4; S S, Trinity, Ulster, NY, half 3 70; St Peters, Oxford, Ct, 4; Christ, Oxford, Ct, 6; S S Trinity, Rutland, Vt, Af, 7; Ch of Ascension, Balt, Md, S S Ed, Richd and Rose Killin, Af, 20, a young lady of, for Ed Martin Luther, Chi, 25, Congregation of, 29, total from Ascension, Balt, thro Rev R Skillin, 74; St Georges, Fredericksburg, Va, by Rev E C McGuire, Fem SS Ed. Chinese Boy, 25; Trinity, Janesville, Wisconsin, 5. Total, 184 25.

March 21, 1851. P. P. IRVING,
2 Park Place.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since March 18, viz:

Grace, Plymouth, NC, 13 45; St Lukes, Washington, N C, 1; Ch of the Ascension, NY, for Oregon, 541 79; Miss meeting in St Bartholomews ch, NY, for Oregon, 334 10; from a member of St Johns Chapel, per Rev Dr Wainwright for the same, 10; thro J K Sass, R A in S C, Charleston, St Michaels, 37 13; Mo Miss Lec, 5 51—41 61; a friend to Protestant Missions for Ill, 59; St Johns, Hartford, Ct, 55 47; St Georges, NY, for Oregon, 223 6, deduct 100, paid to the Rev W Richmond to be expended by him for the objects of the Mission, 223 6. Total, 1273 51.

THOMAS N. STANFORD, Treas.,
New York, March 25, 1851. 137 Broadway.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From M G, two bundles of clothing; L L, a bundle of clothing.

N.B.—Further donations for the same object, will be thankfully received. They may be left with Messrs. Stanford & Swords, 137 Broadway, or at 77 2d Av.

Lot Jones, 77 2d Avenue.
March 25, 1851.

PASTORAL AID SOCIETY IN THE DIOCESE OF NEW YORK.

The treasurer of the Society acknowledges the receipt of the following sums:

St Georges, Astoria, life sub of R M Blackwell, 100; coll, 23; St Marks, to constitute Rev Dr Anthon life member, 100; H E Davies, 25; W Heard, 10; E Elmendorf, 10; C Corre, 2; Calvary, contributions from members per Rev Dr Hawks, 400; Judge Buel of Troy, 20; St Bartholomews, contribution from 2 members, per Rev Mr Cook, 200. Total 890.

WM. A. SPENCER.
Treasurer.
Mar. 26, 1851. 49 Chambers st.

The undersigned gratefully acknowledges the following alms, viz: 5 from a member of Christ's ch, Poughkeepsie, NY, per Rev S Buel, Rector; and $250, part of the Epiphany offgs of the Ch of the Holy Communion, NY, per Rev W A Muhlenberg, DD, Rector.

JAMES LLOYD BRECK,
St. Paul, Minn., Mar. 4. For the Minn. Mission.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 18th inst.

From the Ladies of St Thomas ch, Mamaroneck, to constitute the Rev John M Ward a life member, 25; Christ, Stratford, Rev J A Paddock, by Rev Lot Jones, 12 31. Total, 37 31.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, March 25, 1851. 20 John street.

REMARKABLY GOOD BOOKS FOR FAMILY READING.

D. APPLETON & CO. Publish this week, "Rose Douglass;" or the Autobiography of a Minister's Daughter, by S. R. W., one volume 12mo, paper cover or cloth.

"This work will rank among the most interesting and attractive tales lately offered to the public. Although the scenes are chiefly laid in quiet and retired life, some of the characters that are delineated, will be found as pure and winning as the choicest that have ever come from the hand of nature."

Nathalie, a Tale, by Julia Kavanagh, two parts, 12mo, paper, price 38cts each; complete in one volume, cloth, 500 pages, $1.

"Nathalie is a tale of real interest."
"It awakens the rapturous admiration of the reader."
"It is marked by a healthy sentiment and sound morality,"
"Full of passages of stirring beauty."
"The style of writing is graceful, exerting a soothing influence on the heart"
"Its moral is legible on every page."
"Must be acceptable to all who adore female perfection."
"A spirit stirring volume, capable of commanding attention in the most select circles."
"It is a genuine novel."
"It is scarcely possible to find any of the characters wanting in proportion or deficient in the requisite tone and finish."

SCHOOLS.

MOUNT Washington Collegiate Institute, 214 4th street, corner of Macdougal, fronting Washington Square—Boarding Department. The Principals, having received frequent applications from the city and country, to take Boarding Pupils, are now happy to announce that arrangements of the most desirable character, have been made, by which the peculiar advantages of a City High School may be secured to those who are anxious to avail themselves of its benefits. The retired location of this Institution, facing as it does, the largest Park in the city, combines every advantage of the country for the healthfulness of its pupils. The School year is divided into four terms of eleven weeks each, commencing September 8th, Nov. 25, February 10, and April 28. Boarding Pupils will be continued during the Summer vacation, if desired. Terms reasonable. Circulars obtained at the Institute or by addressing the Principals, likewise at the Bookstores of M H. Newman, 199 Broadway, and of D. Appleton, 200 Broadway. Pupils admitted at any time, and charged only from the date of entering.

☞ N.B.—The next School term, it will be observed, commences Monday, April 28.

G. W. CLARKE, A.M. } Principals.
Mar 29-3t JAS. FANNING, A.M. }

CHESTNUT HILL SCHOOL.
Three miles from the City of Baltimore.

THE Sixth Semi-annual Session, opens on Thursday, May 1st.

The intellectual training at this Institution, is thorough, and such as to prepare young gentlemen for College, or the Counting-room; whilst their moral and religious education receives prominent attention.

It is a Church School, in a private family, offering, in the refining influence of domestic intercourse, a substitute, as far as may be, for parental care and home associations.

The number of pupils is limited, which conduces to their faithful supervision and individual improvement.

Chestnut Hill is in an elevated and retired position, and remarkable for natural beauty and entire healthfulness.

The Family and School arrangements in every respect, meet the approval of Parents.

Terms, $100 for Session of five months.
FREDERICK GIBSON, Principal.

CANDIDATE for Holy Orders, who is also a Graduate fully qualified to teach, and who has had several year's experience, would like to find employment, and would devote himself to the interest of his employer. Address C. N. O., at this office. Satisfactory references given. Mar 29-3t.

Poetry.

For the Churchman.

Lent.

Again our Lenten Season's come,
With meek and quiet tread:
In peace to lead the wanderer home,
And give the hungry bread.

With gentle voice in whispers soft,
She speaks her message kind;
'Tis to the faint and weary oft,
As all the poor and blind.

The Church—"my Father's house, has bread
Enough—and yet to spare"—
While here in wretched paths you tread,
Borne down with grief and care.

No money in your hand you bring,
No price is there required:
The simple off'ring to your King—
A *heart*—with love inspir'd!

Oh come—nor tarry longer here!
Each moment's fraught with pain;
"Look not behind"—but haste with fear,
Till you that Threshold gain.

And you dear lambs within the Fold,
Have need to "watch and pray:"
Lest "grievous wolves," of whom you're told,
Should tempt your feet to stray.

"Deny yourselves—take up the Cross"
Are words your Lord has giv'n:
"Count all things here, (not gain), but loss,"
To win the Crown of Heav'n.

Philadelphia, March 7. W.

Selected Matter.

From the Gospel Messenger.

Rupert's Land.

The Bishop of Rupert's Land held his second Ordination at St. Andrew's Church, Red River, Dec. 22nd, 1850, when the Rev. John Chapman and the Rev. W. H. Taylor were ordained Priests. On the same occasion, Mr. Henry Budd, Catechist of Cumberland, was ordained Deacon. Mr. B. is the first native Minister on Rupert's Land. The Bishop preached the Ordination Sermon from the words "The seal of my Apostleship are ye in the Lord." I. Cor. ix. 2.

The Bishop held his Primary Visitation in St. Andrew's Church, on Dec. 27, St. John's Day. The Sermon was preached by the Rev. Robert James, Minister of St. Andrew's Church, from the text, "The love of Christ constraineth us," II. Cor. v. 14. After which the Bishop delivered his Charge.

Rev. and Dear Sir:—With the above notices, three days ago, I received letters and parcels from the Rt. Rev. Dr. Anderson, and the Rev. Mr. Taylor, bearing dates as late as the 31st of December, and the 7th and 8th of January. They came down in the day train, accompanied by two men from Red River. They were twenty-two days in performing the journey, and were obliged, of course, to encamp in the open air, as there are no intermediate settlements on the route. While passing one of those extensive prairies, which form such a peculiar feature of this country, these poor fellows were overtaken by a violent snow storm, and were compelled to halt and remain two nights and a day on the open plain, without means of kindling a fire, or being able to prepare anything that they could eat. To prevent themselves from perishing, they wrapped themselves in their blankets and robes, and lay down with their dogs, and suffered the snow to drift over them. During a part of their journey the thermometer must have been, at least, 40 degrees below zero, as I found it 39 degrees at Fort Ripley on the 18th of Jan., which is only about one hundred and thirty miles north of this place. It was 30 or 40 degrees at this post at that time. Notwithstanding the extreme cold, at times, in this country, our winters are much pleasanter than with you, or on the sea coast. We have a drier atmosphere, fewer storms, and less wind. Our coldest days are bright, and still, and beautiful.

From these letters I am able to add a few particulars to the above notices, that may prove acceptable to those of our friends, who take an interest in the concerns of the church in that distant Diocese.

At the Ordination there were eleven hundred persons present, and three hundred communicants; and it was an occasion of great interest, as the first native Indian was admitted to Holy Orders. I had late in the fall been able, by an unexpected opportunity, to transmit to Bishop Anderson, the charges of two of our own Bishops, with other pamphlets, including a note from another one, to myself, kindly offering to comply with a request which I had made, to furnish him with similar things. In allusion to that subject, and in connection with the Ordination, the Bishop remarks:—"How can I thank you sufficiently for the trouble and labor which you have taken on my account, in writing for me to all your Bishops. Could you have witnessed my delight in receiving all the documents you would have been amply repaid. They arrived at a most favorable moment, two days before my Ordination. I had written my sermon for the occasion, and in it had introduced a sentence, when speaking of Mr. Taylor, saying that we had not only opened an intercourse with the Diocese of Newfoundland, but also with the Church of the United States. How remarkable then the arrival of your letters I was able to add that I had received, within the two last days, proof of this in letters and friendly communications from three American Bishops, and in the body of my sermon I was able to quote, from Bishop Potter's admirable charge on Ministerial Duty." He then speaks in the highest terms of commendation of the charges of your own admirable Bishop, and looks for those that have been promised, from another source, with much expectation. I mention these matters, thus minutely, to show, not only the friendly feeling that exists in this remote Diocese of our Mother Church towards us, but to take occasion to remark that any Journals of our Conventions, or other matters of interest, that may be sent to my care, by mail or otherwise, for Prince Rupert's Land, will be transmitted as opportunities may occur; and I need not add that they will be received with thankfulness.

The Rev. Henry Budd, "the first native Minister in Rupert's Land," and as far as I know, the first man, of pure Indian blood, that has ever received Holy Orders in our branch of the Catholic Church, is spoken of in these letters in the highest terms of commendation. He was taken when a boy by the Rev. Mr. West, the first Missionary in that country, and educated; and has been, for many years past, engaged as a catechist and school master at the Cumberland station. I have often seen an account of his labors and his success among his people in the Church Missionary publications, which have been sent to me by the Rev. Mr. Smithurst. Large numbers have been prepared, by him, for holy baptism at different times. Mr. Taylor speaks of him as a man of great natural talent and ability, deep piety, sound judgment and discretion." He was with the Bishop six or seven months preparatory to his ordination. The Bishop, among other things says of him, "he reads well in our tongue, but preaches in Indian. He read prayers for the first time on Christmas day, and preached in the afternoon in the Cree Language from the Text, "The Dayspring from on high hath visited us." He leaves me next week, and goes to his duty at Cumberland. I am very sorry to lose him, as he is most useful to me; but he is much wanted in the north."

The Bishop's primary visitation was also an occasion of great interest in the settlement, and a large congregation assembled. There were seven clergymen present besides the Bishop, all I believe, with the exception of two that belong to the Diocese. The charge and the ordination sermon come down by this opportunity, and are on their way to England for publication. In due time I hope to furnish you with copies for the Messenger.

The Rev. Mr. Cockrane, who has been in Red River so many years, is about to remove to one of the Canadas. He is a man of great energy and zeal, and practical talent. "He has built most of the Churches, and most of the houses, taught the people to farm, to grind, to build mills and to make themselves decent and comfortable; and with this, to live religiously, looking for that glorious reward which is laid up for the godly in the life to come." These labors can hardly be appreciated by those who are unacquainted with the peculiar nature of the population of that distant land, which consists, for the most part, of Indians and half breeds, or mixed bloods, and entirely excluded from the rest of the world, and many of the humanizing influences of more favored communities. The house which Mr. Cockrane leaves is to be used, hereafter, for a female seminary, and a lady of suitable qualifications is expected from England, next summer, to take charge of it, under the superintendence of the Bishop.

The school for boys, which has been in operation for many years, is soon to be raised to St. John's College, and connected with a Cathedral Church, preparations for building which are now making in England. A graduate of Cambridge came out in the fall of ripe scholarship, to take charge of the Collegiate School, from which the Bishop hopes to draw his future school-masters, catechists, and clergy for his Diocese.

Before concluding this letter, I must give you Mr. Taylor's description of his visit to the Rev. Mr. Smithurst, my long-cherished friend; and I will put it down in his own graphic language, for which I know he will pardon me.

"We have paid a visit to Brother Smithurst. We went on to his post on the 22nd of December, and remained until Thursday. We much enjoyed our vitit, and talked over matters together. He is not a young man—upwards of forty, very straight, and lives like a little prince among his poor Indian people. He has a nice farm for the employment and support of the establishment; and everything seemed to be managed, by him, with much system and good method. By everything we saw, we were confirmed in our own opinion of his fitness for such a post, and of the great good he has, under God, effected. On Christmas day, I preached to his Indian congregation; and a more simple, attentive audience I never had. His services are in English in the morning, and in Indian in the afternoon. The *Venite* is generally chaunted, with the *Gloria Patri* in the Psalms. The singing is very good, by the boys and young men. This has a pretty effect, and leads one to wonder at that which has been done for the poor Indians. Then the responses are made so audibly and decently that it strikes one very much. He administers discipline very strictly. For instance, he had heard that two or three of the congregation had gotten rum and were the worse for it; and he intimated to them that he should not admit them to the communion. A meeting was called and the case examined. It was found to have been a mischievous act on the part of the informer, and they were all, I think, dismissed with an admonition. There were 106 at the sacrament, 103 pure Indians. All came up in order and quietness, and received with much devotion and piety. In the afternoon the offerings were given to the widows —⅓ for 15 poor widows. This gift was distributed after the evening service—as all the widows wait for their little sum. I thought it quite primitive, and in many ways it is so. I married two couples the next day, very decent, well-dressed, well-behaved young people; two women were churched, and two infants were christened. All done in the nicest order, and with the greatest reverence and devotion. The Indians seem to wear blankets too and from church, but during the service they throw them off, and appear quite creditable. They have nice, warm little houses, and cultivate their land, grind their corn, &c.—One mill is not enough for the village, and I hear from our Brother Smithurst, that it is their intention to build a second during the year.*—When we look at this village, we may well say, "what has done this!" who hath wrought this change This is God's work, and this is the fruit of the gospel. O that this country abounded in villages of this kind."

What Christian, what Philanthropist will not join in this wish? While the Church of England is sending her brightest sons and most polished scholars to this remote and secluded land, to erect the standard of the cross among the poor benighted Indians, we have done comparatively nothing for the race within our own borders.—There are now two fields of usefulness open to us among the Indians, one at the south and another at the north, but no one is prepared to enter upon them. But I must not dwell upon the subject. I remain most truly and faithfully yours in Christ. E. G. Grar.

Fort Snelling, Feb 7th, 1851.

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* Windmills, such as are seen in Canada.

Recognition and Ordination.

We copy the following from the *Lutheran Standard*, with the prefatory remarks of the Editor of that paper. It may enable some purblind members of our Church to see more clearly the weight of her decision in requiring absolutely every individual who has not been Episcopally ordained, to receive ordination at the hands of her Bishops, before they can be allowed to minister in sacred things It would also seem that the "Baptist council" held that a man *may* be a true minister, though he has not received Baptism.

"The following article was taken from the editorial department of a late number of the *Puritan Recorder*." The writer of it under a mistake in saying, that the Rev. A. Rauschenbusch had formerly been a clergyman of the Lutheran Church. Mr. R. formerly was a minister in the United Evangelical and not of the Lutheran Church.

"FIRST GERMAN BAPTIST CHURCH, NEW YORK.

"On the 22d of January, a large and respectable Council of Baptist Churches "recognized" the Rev. Augustus Rauschenbusch as pastor of the First German Baptist Church in New York. This "recognition," which is equivalent with us to *installation* as distinguished from *ordination*, was desired by Mr. R., who had formerly been a clergyman of the Lutheran Church, on the ground of his "having conscientious objections to a *re-ordination*." The Council, which also calls itself a *conference*, after an entirely satisfactory examination of the postulant, unanimously resolved to "recognize him by solemn public services as a Christian minister in full fellowship with their denomination," which was accordingly done. The council, in immediate sequence to that resolve, passed the following: "*Resolved*, That this Conference, from the known difference in our churches as to the re-ordination of ministers coming from other evangelical denominations to our own, do not, by their action at this time, wish to be considered as establishing any precedent, or giving any decision on such difference of opinion."

"This attempt at non-committalism is equal in sagacity to the instinct of a poor ostrich, who seeks to hide her big body from the hunter, by burying her little head in the sand. How was it possible for them to decide the question of principle more fully, than by their actual practice under it, attended by the most solemn sanctions in the sight of God and his Church? It heightens the absurdity of their "resolution," so flatly contradicted by their action, that it protests against the "establishing of a precedent?" It is notorious, that the practice they followed while refusing to justify it, has *always* with few exceptions, been the practice of the Baptists in regard to their clerical convertites. To be sure, this standing custom of our brethren in the Immersionist way seems to be quite consistent with the close communion principle. How can a man be made a true minister of the visible Church of God before he is a member of it? In the case of Mr. Rauchenbusch, the presumption is that he acted consistently; and that, though he has a fancy for immersion, he does not dischurch the Lutheran communion, nor wholly renounce the validity of its ordinances.

Asylum for Vagrant Boys.

An institution has just been established in our city which strikes directly at one of the prime sources of the vice and crime in our midst. Its incipient operations are necessarily upon a small scale, but if properly encouraged, it will in the end achieve very valuable results. There is a large and constantly increasing number of homeless, friendless boys in our streets, who not only are exposed to great physical privations, but are growing up in an ignorance and viciousness that will almost inevitably make them hereafter curses to themselves and pests to society. They are subject to no parental control, have no one to direct them, or take the slightest interest in their welfare, and spending their entire time in the streets, or in the haunts of misery and vice, they are constantly operated upon by the most debasing and hardening influences. From idlers they grow by the most natural process in the world into vagabonds, and from vagabonds into villains. It is, and always has been, from this class mainly that our standing army of criminals is recruited. They have nothing to bind them to society, and they know nothing, or if they do, they care nothing, for its laws and principles. They have little or no means of their own to sustain life, and get to look upon roguery as their natural calling. The discipline of the House of Refuge usually comes so late, if it comes at all, that it is of very uncertain efficacy. The vagrant boy is almost sure to become when a man a convict or a drunkard.

The Association proposes to establish an Asylum for these vagrant boys, where they may receive moral and religious training, and be fitted for places of service, apprenticeship, or trade, so as to make them worthy and useful members of society. For this purpose, a building has been secured capable of receiving some fifty or sixty boys for the present year, who are to be clothed, fed and cared for. The institution is under the charge of nine Trustees and thirty managers, gentlemen and ladies from different religious denominations, and in every respect worthy of the entire confidence of the public. It earnestly solicits, and will no doubt receive, adequate encouragement from our public-spirited citizens, whose beneficence is characterized by prudence and wisdom. The Ragged Schools of London and other large English towns have operated upon the same class of subjects, and with the most marked benefits to the community. This institution, though conducted upon a somewhat different plan to suit our different circumstances, has the same end in view, and is governed by the same principles. If properly supported, it cannot fail of achieving great good in its appropriate sphere. By its instrumentality in the *prevention* of juvenile delinquency, it would in the end go far towards doing away with the necessity of applying to the Legislature for such appropriations as formed one of the chief topics of consideration yesterday in the Assembly.—*Courier, 14th inst.*

Inhabitants and Buildings in Cities.—*Their Relative Numbers.*—It has been stated that Philadelphia has 6.98 inhabitants, on the average, to every building within its limits, and New York 13.58 to each builing. In this connection, the following is interesting;

"According to the report of M. Darey, a French Inspector of the *Ponts et Chaussess*, published a few months since, the population of London proper is 1,204,000, and the number of its houses 260,000, occupaing a surface of 210,000,000 square metres; the population of Paris is 1,052,879, and the number of houses 20,520, occupying a surface of 38,386,916. Thus, in London there is one person to every one hundred metres; in Paris, one to every 34, notwithstanding that the average length of the house in the former city is 40 1-2 metres, and in the latter only 15. These differences, striking as they are, are accounted for simply by the fact that the Paris houses far exceed the London in depth and height, and that the latter are inhabited by a single family, and the former, uniformly, each by several.

Some of the German cities are more densely packed with human hives than even Paris—as, for example, Vienna; where, according to Ungewitter's recent work, there are less than 9,000 houses to about 430,000 people—or more than 48 persons to each house, or Berlin, where there are less than 8,400 houses and 425,000 people, or about 50 persons to a house.

"According to Ungewitter, Liverpool has 25,000 houses, nearly, with a population of 295,000, or an average of 11.45 persons to a house, which is less than the average claimed for New York. If we cast a glance even at Edinburgh—that Auld Reekie, famous for high houses and well packed families—we find 13,000 houses to 190,000 people; or an average of put 14.61 persons to the house—only a little higher than the New York average.—*Pittsburgh Sat. Eve. Post.*

NEW YORK
AGRICULTURAL WAREHOUSE AND SEED STORE.
189 and 191 water street.

THIS is by far the most extensive establishment in New York. It occupies nearly the whole of three large five-story stores, and contains a varied and complete assortment of every description of Agricultural and Horticultural Implements, and Field and Garden Seeds required in the United States. We have upward of One Hundred of the latest improved kinds of Ploughs, mostly manufactured by us, expressly for the different States of the Union, California and Oregon, the British Provinces, the West India Islands, Mexico, and South America. Also Harrows, Rollers, Seed Sowers, Cultivators, Horse Powers, Threshers, Corn Shellers, Reaping and Mowing Machines, Hay, Cotton, Tobacco, Oil, and Dry Good Presses, Brick Machines, Shovels, Spades, Hose, Manure and Hay Forks, &c. &c.

Garden Implements.—These are imported by us direct from the English manufacturers, or made here to our order. They consist of a great variety of the choicest kinds, such as Trenching and Weeding Forks, Pruning and Hedge Shears, Flower and Twig Cutters, &c. The assortment for ladies is particularly choice and well selected.

Field and Garden Seeds.—These are grown expressly for us, both in Europe and this country. They are of the choicest kinds, and of great variety. We also obtain, as soon as sufficiently tried and well approved, every new kind of seed suitable to be cultivated in the United States.

Fertilizers.—Peruvian and Patagonian Guano, Bonedust, Poudrette, Plaster of Paris, &c.

Manufactory of Agricultural Implements.—We have a large manufacturing establishment in this city, where we will promptly make to order any new article or implement required by the Farmer or Planter.

Excelsior Sand Paper and Emery Paper.—A new and very superior kind of the different numbers in use by Machinists, Cabinet Makers, &c.

The American Agriculturist, a monthly publication of 32 pages. Price one dollar a year.

A. B. ALLEN & CO.,
189 and 191 Water-st, New York.
March 15. 3t

BOARDING SCHOOL FOR YOUNG LADIES,
At Sing Sing, Westchester Co., N.Y.

THE Misses Tisdale's inform their friends and the public generally, that their Summer Term will commence on the 1st Monday in May. They have a fine healthy location and commodious house, with extensive grounds which afford ample room for exercise within their limits. The routine of Studies embraces the entire course, from the elementary to the higher and ornamental branches of education. Circulars can be obtained by applying to the Misses T., at Sing Sing.

TERMS:

For young ladies over the age of twelve, $100 per term of 5 months.
For young ladies under the age of twelve, $75 per term of 5 months.
Music, French, Painting, Dancing, &c., extra.

REFERENCES:

Washington City, Major General Scott.
Charleston, Major S. S. Anderson, Fort Moultrie.
New York, Prof. McVickar, 8 Col. College.
March 15. 6t

NEW YORK LIFE INSURANCE COMPANY,
Office No. 106 Broadway.
Accumulated capital, Jan. 1, 1851,
$354,755 24,
as per sixth Annual Statement.

A DIVIDEND of Fifty per cent. for the year ending January, 1851, has just been declared. Also, an interest of six per cent. for same time, on all previous dividends, payable in cash.

Pliny Freeman, Actuary. Morris Franklin, Pres.
George Wilkes, M.D., 28 Laight st., and Cornelius R. Bogart, M.D., St. Mark's Place, Medical Examiners, in attendance daily at the Office, from 1 to 2 o'clock, P.M.

A copy of the Annual Statement, and every information can be obtained at the office, 106 Broadway.

PATENT METALIC BURIAL CASE.

FISK & RAYMOND Now offer for sale, at 401 Broadway, these valuable and unique substitutes for the ill shapen wooden coffins. They are made of metal of light weight and great strength, in form like the human body, in a recumbent position, and ornamented in the casting, in the style of rich folding drapery; they are both airtight and indestructible. Pamphlets may be had at the store descriptive of the article, with certificates from Drs. Mott, Francis, Kissam, Chilton and others, showing their superior value to all others now in use. All sizes can be furnished, either plain or ornamental, and at satisfactory prices tf

CHURCH BELLS.

AN experience of thirty years, has given the subscriber an opportunity of ascertaining the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled him to secure for his Bells, the highest awards of the New York State Agricultural Society and American Institute, for several years past. The Trinity Chimes of New York, were completed at his Foundry, as were also cast, Chimes for New Orleans, Kingston, C. W., and several others, and the Fire Alarm Bells of New York, the largest ever cast in this country; Church, Factory, and Steamboat Bells, constantly on hand, and Peals of Bells cast to order. These Bells are hung with improved Iron Yokes, and Springs are attached to act on the clapper, which very much prolongs the sound; and they may also be turned in the Yoke, which brings the blow of the clapper in a new place, and lessens the danger of their breaking. Hangings complete (including Yoke, Frame and Wheel,) furnished if desired.

Theodolites, and all kinds of Levelling and Surveying Instruments on hand, and made to order.

ANDREW MENEELY.
West Troy, Jan 1, 1851.

FIRE INSURANCE.

BROOKLYN INSURANCE CO., Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.

This Company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to ensure at the usual rates.

WILLIAM ELLSWORTH, President.
ALFRED G. STEVENS, Secretary.

H. PILCHER & SON,
Organ Builders, Newark, New Jersey,

FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 14, 1851. tf

CLERICAL SPENCERS.—These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850—tf No. 120 Bleecker, cor. Wooster st.

A CLERGYMAN who has been engaged in teaching Classics and Mathematics for the last 25 years, desires to obtain a situation in which he may have an opportunity of combining Clerical duties with the instruction of a number of Students sufficient to yield him a competent support. He would prefer a school in some healthy village, or in the neighborhood of a city, where he could have pupils boarding in his family.

References of the highest character can be given.
For address, apply at the office of this paper.
Nov. 16—tf

Published and for Sale by
THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository, No. 20 John street, New York:

BOOKS OF INSTRUCTION.

Union Primer	per hundred,	$2 00
Prot. Epis. Sunday School Book, No. 1	"	1 25
" " " No. 2	"	1 50
" " " No. 3	"	1 75
" " " No. 4	"	3 50
Questions on the Sunday School Books	"	4 00
Catechism No. 1, (Scripture Catechism)	"	1 25
Catechism No. 2, (Catechism broken into short questions and answers,)	"	2 00
Catechism No. 3, Catechism enlarged by Bp. Hobart,) stiff covers	"	6 00
Catechism No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ,)	"	4 00
Beaven's Help to Catechizing	"	6 00
Lloyd's Catechism on the Evidences of the Bible	"	2 50
Church Catechism	"	1 00
Office of Devotion for Sunday Schools	"	2 00
Sunday School Liturgy, and Psalms, and Hymns, stiff covers	"	6 00
Manual of Short Prayers for Children	"	1 50
Harmony of the Creeds	"	2 00
Questions on the Book of Common Prayer	"	2 00
Collects from the Prayer Book	"	1 50
Questions on the Collects, stiff covers	"	6 00
Catechism on the Collects	"	20 00
Epistles and Gospels from the Prayer Book	"	6 00
Questions on the Epistles and Gospels, Parts 1 and 2, stiff covers	"	8 00
Manual of Oral Instruction upon the Bible	"	2 00
The History of our Blessed Lord, in Easy Verse	"	6 00
Bible Companion, vol. 1, Old Testament	"	18 00
" " " 2, New "	"	20 00
Quest. on St. Matthew, part 1, stiff cov.	"	6 00
" " 2, "	"	6 00
" " 3, "	"	6 00
Questions on the Acts, 1,	"	6 00
" " 2,	"	6 00
" " 3,	"	5 00

New Books of Instruction.

Question on Genesis, Parts I. & II., each	6 00
Evidences of Natural and Revealed Religion, also the Doctrines and Institutions of Christianity	30 00
The Church Catechism Simplified by Question and Answer	3 00
Scripture Reading Lessons, Part I.	5 00
Do. do. " II.	6 00
Do. do. " III.	5 00

NEW LIBRARY BOOKS.

My Mother's Jewel	half morocco,	37	cents,
Agnes and Eliza	"	30	"
Sequel to Harry and Archie	"	20	"
William Norton the Emigrant	"	20	"
Little Annie and her Nurse	"	12	"
Harry and Archie, or First and Last Communion	"	25	"
The Dove, an Example of Attachment to Home	"	16	"
Memoir of Cameron Masten	"	15	"
Bear and Forbear	"	10	"
Norah	"	10	"
The Widow's Son	"	10	"
The Dog an Example of Fidelity	"	18	"
Bessie Gray	"	21	"
George Austin	"	30	"

BEAUTIFUL BOOKS FOR GIFTS.

My Mother's Jewel, by J. A. Eames, with engravings from designs by Purcell, sup 16mo ed, muslin, 63cts, fancy paper, 37cts.

Agnes and Eliza, or Humility, with two fine engravings up 16mo ed, muslin, 56cts, fancy paper, 31cts.

Helen Morton's Trial, by Mrs. Joseph C. Neal, with engravings from designs by C. Mayr, sup 16mo ed, muslin, 63 cents, fancy paper, 37cts.

The Revellers, the Midnight Sea, and the Wanderer three allegories, by the Rev. Edward A. Monro, author of the Dark River, with engravings from designs by American Artists, sup 16mo ed, muslin, 63cts, fancy paper, 37cts.

The Combatants.—An Allegory. By the same author, with fine Engravings, from designs by Darley. Muslin, 62 cts.; fancy paper, 37.

The Boy and the Birds.—By Emily Taylor, with additional pieces. Illustrated with 25 Engravings, chiefly from Landseer's designs; fine muslin, 75 cents.

The King's Messengers.—By the Author of "The Shadow of the Cross," &c., with beautiful illustrations, muslin, 62 cents; fancy paper, 31.

The Old Man's Home.—By the Author of "The Shadow of the Cross," &c., with beautiful illustrations. Muslin, 50 cts.; fancy paper, 25.

The Shadow of the Cross.—An Allegory. By the Rev. Wm. Adams. With elegant illustrations. Muslin, 62½ cts.; fancy paper covers, 25.

The Distant Hills.—An Allegory. By the same Author. Similarly illustrated. Muslin, 62½ cts.; fancy paper, 25.

The Dark River.—An Allegory. By the Rev. Edward A. Monro. With four elegant illustrations. Muslin, 62½ cts.; fancy paper, 25.

The Early Called.—A gift for bereaved parents. By Rev. W. H. Lewis, D.D. Sup. Edition Muslin, 37 cts. smaller Edition, paper, 12½ cts.

The History of our Blessed Lord.—In Easy Verse. With beautiful lithographic illustrations, Muslin, 50 cents; fancy paper covers, 31.

Prayers for Children.—By Rev. W. H. Lee. Muslin, 25 cts.

PERIODICAL.

The Children's Magazine, monthly publication, 24 pages, 18mo.; and three numbers in one quarterly, to save postage to distant subscribers; single, 25 cents per annum, and 50 copies for $10; payable always in advance.

☞ Address all orders for Books, and all remittances to
DANIEL DANA, Jr., Agent.
Nov. 30, 1850 Church Depository, 20 John St

THE "BISHOPS OF THE PROTESTANT EPISCOPAL CHURCH, IN THE UNITED STATES."

UNDER the above title, S. Gengembre & W. Anderson, of Cincinnati, two Artists of the highest talent, are publishing a splendid collection of Portraits of our Bishops. The work to consist of ten monthly numbers, at $1 50 per number. Each number contains three handsome Portraits, delicately lithographed, and printed in double tint, on fine folio size, crayon paper, having all the clearness of a steel engraving combined with the warm effect of an Artistical *Sepia* drawing. Each Portrait is accompanied by an elegantly illustrated biography; each design different, and printed in gold. No expense nor pains have been spared to make this beautiful work a portfolio unrivalled in point of art, faithful and accurate as a collection of interesting Portraits, and now that most of the Clergy of this city, and persons of the highest standing in artistical knowledge, have pronounced it to be the finest specimen of art ever published in the Great West, we feel confident in calling the attention of the congregations to it, that the work may meet with their approbation, and receive as successful a patronage as it has so far met with in the West.

Mr. P. H. Gengembre, the brother of the artist, is in this city for the purpose of obtaining subscribers; he will take pleasure in calling to show the work to persons desirous to subscribe. Specimens can be seen at Messrs. Stanford & Swords, and at Mr. D. Dana's, 20 John street, who have kindly offered to receive orders for the work.

By enclosing twelve dollars in a letter to H. P. Gengembre, the work will be immediately and regularly forwarded to any cities of East New York State.

H. P. Gengembre,
Agent for S. Gengembre & W. Anderson
Feb. 15—3m

ORGANS.

CHURCH ORGANS For Sale. 2 of 8 Stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches front, 3 feet deep. The above Organs are offered at a very low price, for cash Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this Society, are the care and relief of its Sick Members; the burial of its deceased, and the aid of their Widows and Orphans.

It has also a "Contingent Fund" to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the Sick Stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every Clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the Society, may become a Counsellor thereof, upon signifying his wish to to the President. Any Clergyman wishing to participate in all the benefits of the Society, is (if not over 55 years of age) entitled thereto, upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptised or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers.

PRESIDENT:
HENRY FISHER, 60 William st.
VICE-PRESIDENTS:
JOHN T. ADAMS, 87 Wall st.
JAMES WARREN, 54 Front st.
CORRESPONDING SECRETARY:
CHRISTOPHER S. BOURNE, 52 Wall st.
RECORDING SECRETARY:
FREDERICK W. WELCHMAN, 84 Broad st.
TREASURER:
THOMAS P. CUMMINGS, 74 Beaver st.
TRUSTEES:
Edward Haight.
Richard Sill.
Isaac Foyer.
Charles P. Burdett.
Isaac F. Cox.
John Wight.
Elizur Ward.
George Draper.
Francis Bourne.
Joseph M. Browning.
Walter T. Welchman.
Edward L. Houghton.
Harrison D. Hunt.
COUNSELLORS:
Rev. W. A. Muhlenberg, DD.
" B. I. Haight, DD.
" H. J. Whitehouse, DD.
" Charles H. Halsey.
Rev. T. H. Taylor, DD
" J. H. Price, DD.
" Gregory T. Bedell.
" Benjamin Evans.

The Society meets on the evening of the Third Thursday in each month, at 59 Bond st. The Trustees meet every Wednesday evening at the same place.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets &c., are requested to address the Corresponding Secretary tf

ORGANS.

HENRY ERBEN, 172 CENTRE ST has constantly on hand Church and Parlor Organs of Gothic and Grecian designs, of the following descriptions.

No. 1.—*A Swell Organ*, with 12 Stops, and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

No. 2—*A Swell Organ*, with 10 stops, and one and a half octaves of Pedal Keys from 10 to 13 feet high, 8 feet wide, 5 feet deep.

No. 3—*A Swell Organ*, with 8 stops. 9 feet 6 inches high, 5 feet 9 inches wide, 3 feet 6 inches deep.

No 4.—*A Swell Organ*, with 4 stops, 9 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.

A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high, 14 feet 3 inches wide, 8 feet deep.

A large Grecian Organ in a black walnut case, with 18 stops, two setts of keys, and two octaves of Pedals 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For further particulars, enquire at the Manufactory.
New York, August 4, 1849. tf

ORGAN MANUFACTORY, 548 PEARL STREET:

NEW ORGAN.—"At a meeting of the Vestry held in the Epis. Church of Georgetown, S. C., March 10th, 1850.

"*Resolved*, That our thanks are eminently due to Mr. G. Jardine, for the more than faithful performance of his contract, in furnishing us with an organ far superior to our most sanguine expectations

"*Resolved*, That in view of the above, the Vestry do present to Mr. Jardine, the sum of Two Hundred Dollars, in addition to the amount of his contract, that he may know in what appreciation he is held, &c.

(Signed,) "B. H. Wilson, *Sec'y and Treas.*
"Jas. G. Henning, *Chairman.*"

☞ Mr. Jardine respectfully solicits orders which will be most faithfully executed.
April 20, 1850.—tf

CEMETERY OF THE EVERGREENS.

THE Trustees of this new Cemetery give notice that they have prepared for interments a part of their extensive grounds situated at the head of Bushwick Avenue, a few rods north of the Toll Gate, on the Jamaica Turnpike, directly east from Brooklyn, and about three miles from Peck Slip Ferry, at Williamsburgh.

The Association has been organized under the General Act of 1847—"To Incorporate Rural Cemeteries." A map of the grounds now offered for sale, has been placed on the file in the Clerk's Office.

The lodge and gateway, tasteful and massive stone structures, lie a short distance to the left of Division Avenue. When the visitor has once entered the high rustic enclosure to the grounds, the variety of woodland and lawn, the winding avendes, the chapel, (a structure in the Norman style with a tower of 80 feet) the lakes and the ocean, constitute some of the striking features of the place.

Application for lots, or information, may be made to the General Agent at the Office in the Freeman Buildings, opposite the City Hall, Brooklyn, or to Charles Henry, Agent, 290 Broadway, second door north of "Stewarts," or H. Payson, Peck Slip Ferry, Williamsburgh.

Trustees.—Hon Luther Bradish, Hon Edward Copland, Wm B Crosby, Esq, Hon Samuel E Johnson, A P Cumings, Rosewell Graves, Henry L. Cothral.

Officers.—Hon Luther Bradish, President; Hon Edward Copland, Vice President; Wm B Crosby, Vice President; Newell Woolsey, Treasurer; Roswell Graves, Topographer; A J Downing, Rural Architect; William C Prime, Counsel; George Hall, General Agent.

Chaplains.—Rev Gardiner Spring, DD; Rev N Bangs, DD; Rev Thomas Dewitt, DD; Rev Samuel H Cox, DD; Rev Spencer H Cone, DD; Samuel R Johnson, DD.

CHURCH ORGANS

FOR SALE At H. A. Leaman's Organ Manufactory, 204 Bleecker st., cor. of Cottage Place.

One 8 stop organ with swell shifting movement and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case, 9 feet high, 5 feet 6 inches wide.

Organs from 2 to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Psalms, Chants, Choruses and Anthems.

N. B. The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.

April 20, 1850,—tf

FAMILY SCHOOL, NEW HARTFORD,
Oneida County, W. N.Y.
MISS MARY PROAL, PRINCIPAL.
REV. P. A. PROAL, D. D., VISITOR.

THE Spring Term of this Institution, for the education of young ladies, will commence on Monday, the 28th day of April.

A few additional pupils may be received, if early application be made to the Principal at New Hartford, or to the Rev. Dr. Proal, Trinity Church Rectory, Utica.

The course of instruction is designed to be of the most thorough character, and is strictly connected with religion and the Church.

New Hartford, March 15, 1851. 3m.

WANTED.—Board in a Church family in Brooklyn, by two young men. Good reference given and required. Address J. H., this office, stating terms and all particulars. Mar 15 3t$

MUSIC TEACHER.

WANTED, a Lady to reside in a Family near this City, as teacher of Music, French and Drawing. Address box 826, Post office.
March, 15. 3t$

ACCUMULATED FUND $1,082,618 08.
STATEMENT OF THE
"Mutual Benefit Life Insurance Co,"
August 11, 1850.

Balance January 1st 1850,		$935,994 90
Deduct for losses then unpaid		40,350 06
		$895,644 96
Received for premiums to Aug. 1, 1850,	$281,808 20	
" " interest " "	29,581 36	
		$311,389 56
Paid losses, expenses, and for purchased policies,	$84,581 75	
Paid on dividends, 1847 and 1848, and interest do,	39,834 69-124,416 44	—186,973 12
Nett accumulated fund,		$1,082 618 09
ASSETS.		
Cash on hand,	$ 6,941 34	
Bonds and mortgages,	375,889 45	
Real estate,	16,968 11	
Premium notes drawing 6 per ct. interest, secured by policies,	664,043 47	
Loans on scrip,	6,015 01	
Paid at agencies, and in course of transmission,	12,760 70	—$1,082,618 08

ROBERT L. PATTERSON, President,
BENJ'N C. MILLER, Secretary,
JOS. L LORD, Agent, New York.
Sept. 7, 1850.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, N. York, has removed his business from 130 Broadway, to 120 Bleecker, corner of Wooster st.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a *new* and *beautiful silk* which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in the robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast, and waist, together with a full description of the form, namely, whether the figure is erect, or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.

April 6, 1850—tf

DOMESTIC SERVANTS.—"Employers' and Servants' Protective Agency." The Superintendent of the above Institution is desirous of making known to the Clergy and it's Patrons generally, that the Office is removed from 66 Walker street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified. jne

SIXTH ANNUAL REPORT
OF THE
NEW YORK LIFE INSURANCE COMPANY,
Made in Accordance with the Provisions of the Charter, as Amended.

During the year 1850, 1755 Policies have been issued. The premiums during the same period, and the undivided Reserved Fund of January 1, 1850, amount to $341,073 98

DISBURSEMENTS.

Amount paid for salaries, fees to physicians, clerk hire, &c.	$10,204 72	
Advertising, office rent, furniture, printing, books, stationery, interest on guarantee capital, &c.	5,609 38	
Amount paid to agents for commissions, State taxes, postages, medical examinations, exchange, &c. &c.	19,817 07	
Amount paid for losses by death, less discounts for payment in advance,	76,185 62	
		—111,816 79
Nett balance of premiums to 1st January,		$229,257 19

ASSETS.

Invested in United States and New York State Stocks, in accordance with the charter,	$172,830 98
Cash on hand,	36,270 06
Bonds and Mortgages	23,550 00
Notes received for forty per cent. on life policies	114,020 30
Premiums on policies in the hands of agents,	8,083 90
Total amount of accumulated capital,	$354,754 24

The Board of Trustees have resolved to pay an interest of six per cent. for the past year, on the amount of previous dividends, payable in cash, on and after the first Monday of March next.

They have likewise declared a Dividend of fifty per cent. for the past year, ending 1st of January, 1851, to be credited on the books of the Company to such parties as may be entitled thereto. Certificates will be issued to those who have paid the whole of their Premium in cash.

The Guarantee Capital, amounting to $30,910, included in the last Annual Statement, has, during the year, been cancelled and surrendered by a resolution of the Board of Trustees, in accordance with the Charter.

Amount of accumulated capital,		$354,755 24
Amount appropriated as a reserved fund,	$141,256 06	
Amount of dividends to credit of dealers for 1846, '47, '48, '49, and '50,	117,113 00	
Amount of dividends for 1851,	85,868 00	
Amount of interest for 1851, on previous dividends,	7,026 78	
Balance of dividend interest previously declared,	3,491 40	
		—$354,755 24

Whole number of Policies issued	do.	to 1st Jan., 1850,	4,767
Do.	do.	for the year 1850,	1,755
Do.	do.	to 1st Jan., 1851,	6,522

TRUSTEES.

Morris Franklin,
O. Bushnell,
David A. Bokee,
Alfred Freeman, M.D.,
John M. Nixon,
Henry A. Nelson,
Samuel C. Paxson,
Jonathan K. Herrick,
William Coxe Dusenberry,
Robert G. Fairfield.
John S. Bussing,
Spencer S. Benedict,
J. M. Wardwell,
Cyrus Curtiss,
Henry S. Seaman,
Daniel S. Miller,
Isaac C. Cendall,
John C. Beach,
Pliny Freeman,
William Barton.

Pliny Freeman, Actuary.
MORRIS FRANKLIN, President.
March 1—4t

BOOK OF COMMON PRAYER.—The attention of the Public is invited to the new and elegant editions of the Prayer Book lately issued from our own press These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has pong been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the editions are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.

STANFORD & SWORDS,
Church Publishing House,
1y 139 Broadway.

CENTRAL NEW YORK INSTITUTE.

FAMILY SCHOOL FOR BOYS.—This Institution, is situated in the village of New Hartford, Oneida Co., about three miles from Utica. The Academic year commences on the 1st. of September, and closes the last of June.

Terms—$150 per annum, payable in advance: one-half upon admission, and the other half at the end of five months. For particulars inquire of the rector or his associates.

Rev. M. MOODY, Rector.
Rev. E. FUNDERSON, Assoc. Rector.

REFERENCES.

Rt. Rev. W. H. De Lancey, D.D., L.L.D., Geneva; Rt Rev. T. C. Brownell, D.D., L.LD., Hartford, Ct.; Rev S. F. Jarvis, D.D., L.L., Middletown, Ct.; Rev. B. Hale D.D., President Geneva College; Rev. J. Williams, D.D. President Trinity College; Rev. P. A. Proal, D.D., Utica Rev. S. R. Johnson, D.D., Brooklyn, New York.
March 1—tf

THE CHURCHMAN.

EDITED BY THE
REV. WILLIAM WALTON, A. M.,
Is published every Saturday, for the Proprietor, at No. 12 John Street, New York (up stairs).

It is now as it ever has been, since its establishment in 831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates and, when necessary, defends, those principle and that policy, which have ever characterized the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled so efficiently to promote "The united interests of the Gospel and the Church."

Communications and letters on business, *post paid*, to be addressed to the Editor, until further notice.

—TERMS—

Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid, except at the option of the proprietor.